CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 34.

THE PAPAL POWER.

In the middle ages, the popes maintained that, by authority received from St. Peter, they had a right directly to interfere in matters of temporal governments throughout the world. As they had a spiritual and divine authority, they could lawfully command the temporal interests of man, which are inferior, for the good of the spiritual and eternal which are superior. Thus, if the affairs of a state were not, in their opinion, well managed, they could depose kings and revolutionize governments. Afterwards Bellarmine, in the latter part of the 16th century, defended this claim by calling it an *indirect* power of the pope over temporal affairs, by which it was lawful for him, for the salvation of the soul, to reduce, within proper limits, any one who made a bad use of his temporal power. But this claim, it seems, is given up at the present day; and it is remarked by a Catholic writer that 'the present age believes neither in the direct nor the indirect power of the pope over temporal affairs.'

'As to the spiritual power of the pope,' says the same writer, 'all the true Catholic canonists agree that the supremacy of Peter and his successors (and not only the dignity, but also the jurisdiction) are of divine appointment. That the seat of supreme power is now at Rome, is accidental; we do not affirm, however, that it can be transferred from Rome without the consent of the whole church.'

'This power is of Divine appointment, and certain rights are essential to it; those, for instance, without which its object, unity in the church, could not be attained. Other rights have been accidentally acquired in the course of time; they have a historical foundation, but they are not necessary to the existence of the supreme power. The former, therefore, are called *essential*; the latter, *adventitious*.'

'The essential rights are, I. The right of superintendance over the whole church. To this belong, 1. the right of requiring from all bishops an account of the state of their churches (*jus relationum*;) both in the Eastern and Western churches, we see a continual acknowledgment of this right in the earliest times; the church ordained in the council of Trent, that the bishops should, every five years, send to the pope an account of the state of their diocesses (relatio de statu); 2. another right is that of sending legates into the different countries of Christendom; in cases for which the requiring of reports was insufficient, it became necessary that information should be obtained by means of legates in the country and on the spot; 3. the right of convoking general councils, of holding the presidency there, and of ratifying the decrees; 4. the right of pronouncing provisional sentencces, in disputes on matters of faith.'

'Another class of essential rights was, II. The right of superintending the observance of the laws of the church. To this belong, 1. the right of passing new laws, and of enforcing the observation of those which already exist; the bishops have a just right to protest against new laws, and they do not become binding until the whole church has accepted them; 2. the right of dispensing with existing laws—a right, which, as history tells us, was exercised beyond what was necessary, but which in general was indispensable, as the laws could not extend to every case; 3. the right of annulling unjust grants of episcopal dignities (*jus devolutionis*)—an essential right, and one without which the right of superintendnce would be of little avail. In reality, this right was also carried too far, and was not properly limited until modern times.'

'The adventitious rights are the following: 1. The right of censorship over all writings relating to the doctrines of the Catholic church; 2. the right of regulating the general liturgy; 3. the right of canonization, and of deciding upon the authenticity of the relics of the saints, and the degree of honor due to them; 4. the right of appointing and abolising festivals; 5. the right of appointing fasts, and days of humiliation for the whole church; 5. the right of dispensing from vows, and of declaring the invalidity of oaths obtained by fraud or violence, or of setting them aside, where other circumstances seemed imperiously to require it; 7. the right of being consulted in regard to the alienation of the property of the church; 8. the right of imposing taxes upon the clergy, or of exacting from them other contributions (*jus decimandi*;) 9. the right of raising certain taxes (*annates*) for the support of the pope and his court (it has produced but a small income in modern times;) 10. the right of reserving to themselves the appointment to the benefices of the church (by *mandata de providendo*, by *expectativae*, or by *reservationes*;) 11. the right of establishing and suppressing religious orders; 12. the right of confirming bishops (and coadjutors) and of deposing them (in a lawful way); 13. the right of granting dispensations; 14. the right of conferring the *pallium*. These are the adventitious rights; they can pass away by time (and many have passed away,) as they grew with the lapse of time. We do not mean to say that they can be arbitrarily denied to the pope by individuals.'

'Among the rights of the pope, which were formerly the subject of dispute, were their infallibility and supremacy over the councils,—rights which the German canonists no longer maintain.'

'The pope is likewise a temporal monarch, as the bishops of Germany formerly were. The States of the Church, like all the states of the middle ages, grew up gradually. A temporal soverignty was necessary for the pope, as he was to be the organ of the church, the opponent of thrones, and independent of them. As man is still human, though he wear the tiara, we cannot wonder, nor is it a cause of reproach against the church, that it has produced vicious popes. But no dynasty of Europe can show that it has had, during the last few centuries, such a long series of excellent men. By the institutions connected with the papal power, care is taken that it shall be less arbitrary than that of any other ruler in Europe.'—(*Encyclopedia Americana*, X. 255, 6.)

CATHOLICS.

Extract from Dr Channing's Letter in the *Western Messenger*.

I pass now to another subject. We hear much of the Catholic religion at the West, and of its threatening progress. There are a few here who look upon this alarm as a pious fraud, who consider the cry of 'no popery,' as set up by a particular sect to attract to itself distinction and funds; but fear is so natural, and a panic spreads so easily, that I see no necessity of resorting to so unkind an explanation. It must be confessed that Protestantism enters on the warfare with Popery under some disadvantages, and may be expected to betray some consciousness of weakness. Most Protestant sects are built on the Papal foundation. Their creeds and excommunications embody the grand idea of Infallibility as truly as the decrees of Trent and the Vatican; and if the people must choose between different infallibilities, there is much to incline them to that of Rome. This has age, the majority of votes, more daring assumption, and bolder denunciation on its side. The popes of our different sects are certainly less imposing to the imagination than the pope at Rome.

I trust, however, that with these advantages, Catholicism is still not very formidable. It has something more to do, than to fight with sects; its great foe is the progress of society. The creation of dark times, it cannot stand before the light. In this country in particular, it finds no coadjutors in any circumstances, passions or institutions. Catholicism is immovable, and movement and innovation are the order of the day.—It rejects the idea of melioration, and the passion for improvement is inflaming all minds. It takes its stand in the Past, and this generation are living in the Future. It clings to forms, which the mind has outgrown. It will not modify doctrine, in which the intelligence of the age cannot but recognise the stamp of former ignorance. It forbids free inquiry, and inquiry is the spirit of the age, the boldest inquiry, stopping no where, invading every region of thought. Catholicism wrests from the people the right to choose their own ministers, and the right of election is the very essence of our institutions. It establishes an aristocratical priesthood, and the whole people are steeped in republicanism. It withholds the scriptures, and the age is a reading one, and reads the more what is forbidden. Catholicism cannot comprehend that the past is not the present, cannot comprehend the revolution which the art of printing, and the revival of learning have effected. Its memory seems not to come down lower than the middle ages. It aims to impose restraints on thought, which were comparatively easy before the press was set in motion, and labors to shore up institutions, in utter unconsciousness, that the state of society, and the modes of thinking on which they rested, have passed away.

The political revolutions of the times are enough to seal the death-warrant of Catholicism, but it has to encounter a far more important spiritual revolution. Catholicism belongs to what may be called the dogmatical age of Christianity, the age, when it would prove the elixir of life to whoever would swallow it. We have now come to learn, that Christianity is not a dogma, but a spirit, that its essence is the spirit of its divine founder that it is of little importance what church a man belongs to or what formula of doctrines he subscribes, that nothing is important but the supreme love, choice, pursuit of moral perfection, shining forth in the life and teachings of Christ. This is the true Catholic doctrine, the creed of the true church, gathering into one spiritual communion all good and holy men of all ages, and regions, and destined to break down all the earthly, clay-built, gloomy barriers, which now separate the good from one another. To this great idea of reason and revelation, of the understanding and heart, of experience and philosophy, to this great truth of an advanced civilization, Catholicism stands in direct hostility.—How sure then is its fall!

The great foe of the Romish church is not the theologian. He might be imprisoned, chained, burned. It is human nature waking up to a consciousness of its power, catching a glimpse of the perfection for which it was made, beginning to respect itself, thirsting for free action and development, learning through a deep consciousness that there is something diviner than forms, or churches, or creeds, recognizing in Jesus Christ its own celestial model, and claiming kndred with all who have caught any portion of his spiritual life, and disinterested love; here, here is the great enemy of Catholicism. I look confidently to the ineradicable, ever-unfolding principles of human nature, for the victory over all superstitions. Reason and conscience, the powers, by which we discern the true and the right, are immortal as their author. Oppressed for ages, they yet live. Like the central fires of the earth, they can heave up mountains. It is encouraging to see under what burdens and clouds they have made their way, and we must remember that by every new developement, they are brought more into contact with the life giving, omnipotent truth and character of Jesus Christ. It makes me smile, to hear immortality claimed for Catholicism or Protestantism, or for any past interpretations of Christianity; as if the human soul had exhausted itself in its infant efforts, or as if the men of one, or a few generations could bind the energy of human thought and affection forever. A theology at war with the laws of physical nature would be a battle of no doubtful issue. The laws of our spiritual nature give still less chance of success to the system, which would thwart or stay them. The progress of the individual, and of society, which has shaken the throne of Rome, is not an accident, not an irregular spasmodic effort, but the natural movement of the soul. Catholicism must fall before it. In truth, it is very much fallen already.

It exists, and will long exist, as an outward institution. But compare the Catholicism of an intelligent man of the nineteenth century with what it was in the tenth. The name, the letter remain—how changed the spirit. The silent reform spreading in the very bosom of Catholicism, is as important as the reformation of the sixteenh century, and in truth more effectual.

FOR THE REGISTER AND OBSERVER.

PROFESSOR STUART'S CONCESSION.

Too much of controversy upon disputed points has already been brought before the public. Men are inclined to give the Theology of their Religion too high a place in their estimation of the valuable things among the riches of the kingdom of Heaven, and they do not like to be reasoned out of their belief, much less driven from their positions. They are more inclined to become *polemics*, *Unitarians*, *Calvinists*, *Baptists*, or what one chooses, than to become *Christians*. True indeed there has been and yet must be much controversy among critics upon many points; it should be more exclusively among them than it has been, since they, if not the only ones concerned, are the only ones who can appreciate it. At all events, a periodical whose motto is 'Liberty, Holiness, Love,' should not be made a torch to kindle the material, of which the community is too full, into a fire. It should not be the means of exciting party feelings and sectarian animosities, and thus doing more to retard the progress of truth by the prejudices it excites, than it can do to advance it, by the arguments it may use. Yet it is due to the Unitarians of this community to make them acquainted with the state of the argument between themselves and their brethren of different denominations, so far as may be, especially when any thing of importance has occurred. Such I believe now to be the case.

In the Biblical Repository, No. 24, is a long article by Professor Stuart of the Andover Theological Seminary, on Col. ii. 9, 'For in him dwelleth all the fullness of the Godhead bodily.' Professor Stuart of course, being a Trinitarian, would find here an *unequivocal* expression of the Divine Nature of the Son. 'Pleroma ('fullness') means that which fills any thing or that with which any thing is filled—hence whatever fills or makes up the whole or totality of the Godhead dwelt in Christ.' Further '*katakei* ('dwelleth') is commonly and appropriately used when they [the Greeks] spoke of a person who had acquired a new home or taken up his residence in a new abode; hence the fullness of the Godhead had taken up a new abode in the person of Christ Jesus. The word was made flesh.' See p. 373 and following.

It is not my purpose to review Professor Stuart's article; but in passing I must say, it is not enough for him to prove that the passage may have a meaning favorable to his favorite docrine of a Tri-personal God, but he must show that it *must* have such a meaning and can have none other, before he can claim it as a proof text.

After this he comes to consider what he acknowledges 'almost astounds him,' in the statements concerning Christians themselves. Matt. xix. 82, the Savior told his disciples that they should 'sit upon twelve thrones judging the twelve tribes of Israel.' 1 Cor. vi. 2, 3, the Apostle assures the Christians at Corinth that they shall judge the world, even angels shall be judged by them. 1 Peter, ii. 7, Christians are called a kingly priesthood, &c. After quotations of this kind he asks with astonishment. 'What is there in the Godhead, then, we feel almost constrained to ask, excepting self existence and immutability, of which believers are not to partake? How could Jesus himself have, as existing in him, a more complete pleroma (fullness) than this?

'And now to finish the picture, another passage is adduced, in which an Apostle goes the full length that language will allow him to go—and actually says that 'Christians are made partakers of the divine nature.' What more is or can be said of Jesus himself the Savior of men?'

Is not this yielding up the field? Professor Stuart indeed anticipates the very use I am to make of this concession, but treats it in a manner somewhat different from what I shall. His remarks, in effect, are these. In answer to the question which he supposes to be asked, viz. 'how then shall Christians understand these passages literally of Christ and not of themselves,' he says, by a consideration of the nature of the case. 'We say of a vine, it creeps; also of a lizard, it creeps, but from the nature of the case we cannot use the word creeps both times in the same sense. We know that it may be used literally of the one, and that it cannot of the other.' But how I would ask does Professor Stuart know that these passages may be understood literally of Christ and not of any Christians? Clearly in but one way, namely, by revelation, and yet he acknowledges that revelation does go as far to prove that they may be understood literally of any Christian as of Christ. We know nothing of Christ except by revelation. The doctrine of a Tri-personal God is the last that any sober person in this enlightened age will pretend to have discovered by the light of nature. It is a doctrine that, if not contradictory to all human reasoning, as some of its friends allow, is incomprehensible. Certainly then no one could have discovered it by his own reason. Hence it is clear that Professor Stuart can know that these passages may be understood literally of Christ and not of Christians, only by revelation. Setting aside every passage that can be understood to express the relation of the Son to the Father, in the Bible, we should as little infer from what remains that these passages could be literal when applied to Christ as when applied to Christians. Hence then there is no part of Revelation from which we may or can infer that these passages may be understood literally of Christ, except those passages themselves which express this relation, and these are the very ones that Professor Stuart now gives up. I would ask if this is not a complete acknowledgment that the Bible does not prove the trinity? Scripture testimony in connection with other knowledge may prove it; at least render it probable, for it can never make it certain, since this testimony in itself considered, may as well mean something else when applied to the Son of God as when applied to any other person or persons. This last remark is limited by two very important conditions, namely, that the doctrine is a tenable one,—one not repugnant to our reason—and that there is no Scripture testimony that ever appears to have a contradictory meaning. No Unitarian or even Trinitarian need be told that there is much that at least appears to contradict the Son's equality with the Father.

The other condition, that the doctrine be a tenable one, calls far a word. I believe it to be a doctrine in itself impossible, and this must render the task of him who would prove it an impossible one, how much scripture testimony soever he might have. I certainly cannot understand it. No one pretends to understand it. But it must not be classed with the Eternity of God the Infinity of space &c., propositions which contain a word whose meaning is beyond our powers of comprehension. If you tell me that two and two, if rightly added, would make five, I do not hesitate to say they would not; I know what every word in the proposition means, or may mean. I see what offices each word performs, or may perform, and see that they are incongruous. They will not come together word to word as the timbers of a frame each to his mate, and thus receive one another to make a whole. But when one tells me of the Eternity of God, the Infinity of space, I say, very likely they are true, Eternity and Infinity are words whose meaning is beyond my comprehension, hence I cannot say whether God be Eternal or space be Infinite or not. To illustrate this: if a person should tell me that a lot of wheels and springs &c., which might be lying on the table before me, would make a watch, if rightly put together, I must say I do not see how they could; yet it may well be they would. But if a watch-maker comes in, and the same assertion is made to him, he may look upon these wheels, &c., and perceive that they are not adapted to one another, and of course they will not make a watch. Had I known as much about a watch as the watch-maker did, I could have perceived as well as he that they would not make a watch. So with regard to the eternity of God and the Infinity of space, I feel my ignorance. A higher being may know. But when one says that two and two in any case make five or that three are one, or in fine that there are three persons in the Godhead, each of them equal to the other, each equal to the whole, and that each is the whole; I must say that these things cannot be. I know as much as the watch-maker. W. D. W.

Cambridge.

FOR THE REGISTER AND OBSERVER.

NIGHT AND THE SPIRIT IN OUR CITY.

Living, noisy day has died, and evening's quiet is over our city. Let me trace out the spirit, as within these brick walls it is manifested in its varied garb of joy and sadness, activity and indifference, earthliness and devotion, care and recklessness, infant innocence and hardened sin.

Bright gleam the lamps from the mirror's surface and the curtain's rich drapery. Clusters of gay flowers are waiting on the scene, living, and breathing their perfume. Painting and sculpture are shedding their spell, like influence and music is telling its heavenly tale. It is the levee of beauty and fashion and fair forms, and the spirit is there. It beams out on the face of the laughing girl, and sits throned in majesty on the brow of the good and wise man, whose presence wins ready respect. It is there in its glory and in its shame. Cheerful, resigned, it is there, gladdening others with its gladness, mindful of God and man,—a glorious thing. Discontented and passionate it is there, absorbed in the vanities of fashion and show which the morning's sun is to dissipate, jealous of a rival's fame, burning with envy,—a shameful thing.

The crowded exchange is forsaken, the counting room is closed and the merchant is alone in his home. Letter after letter is opened and read; the glad gale has been on his ships; a voice of success has been sent him from port after port; his coffers have been loaded, and the spirit in its gladness rises to its God. But the dreadful seal is broken, and the son of his proud hopes and high trust, the object of ready confidence is a forger and a bankrupt, and the agony of that father's spirit is indeed full. I catch its tones as it bursts in anguish; would to God he had been laid, in his fair fame, in the grave!

Late wanes the hour and the desperate game is going on. The spirit is struggling with its better convictions, yet bound in fetters it cannot break. Only for a moment is it intent on better things, and anon dark revenge and goading rage are riding on its troubled waters. It has torn itself from moral truth, which was striving for the mastery, and with a dreadful earnestness is centering its whole energy on the hazardous cast. Once more, like the meteor, bright thoughts come over it; the scattered elements of resolution rally; home, a devoted wife and helpless children, untarnished fame, but,—like a meteor, all has vanished;—the dice are thrown; thousands are lost, and the desperate spirit may muse only on ruin.

Turn we to the student's retirement. At this still hour, his spirit is with the gathered lore of the past, or feasting on the treasures of modern time. It holds now its happiest communion with the spirits that are not of earth. It is gathering in its rich stores for other days and for others' good. Absorbed in the love of truth, it spurns the limits of space and time and runs forward in the train of consequences, in the exercise of those faculties which are forever to endure. Verily for the spirit to be thus engaged, is it well for the life that now is and for that which shall be.

Later wanes the hour and the mother is still keeping her sad vigil by the side of her sick child. Sadder has grown the spirit that the sounds of day have ceased, and all nature seems to be dying. Ye who in your sorrow have waited at shadowy midnight by the bed of the departing, have known something of this. And yet in my search, I have not found the spirit so god-like as now. Bowed by its iron load, it is still rising. About to be stripped of what seemed to constitute its very life, it is still drawing to itself richer and more enduring treasures. Turn, spirit, in thy rejoicing, to the great Father of spirits, and bless him for thy gladness, and thou art a glorious thing; but turn in thy agony and bless him;—acknowledge the same hand that before pencilled the sunny cloud; resign thyself to his will and seek his strength and guidance; and, oh, how can language set forth thy worthiness. I would linger by that mother as her crushed spirit is wrapped in devotion. Another sun may not look out on that innocent child; and while from its troubled slumbers its spirit shall be at rest, verily a rest which the world knoweth not, the rest of resignation and glad hope shall come over her spirit.

What mighty things there are in this little city, which my eyes can span; even spirits made in the image of God and whose being is never to cease. The angel of sleep has spread his light wings throughout its borders, and the tired body is in repose. Sleepless ones are indeed abroad on their errands of sin. Well that nature's barriers are between them and thevirtuous. And sleepless ones, too, there are, who perhaps on their missions of benevolence are watching with careworn eyes for the morning's dawn. The spirit of the worldly man is with his gold and his gain; the spirit of the devout is with the known and loved of other times, whom it has called from heaven. The spirit of the child is wandering in glad dreams to its play-ground; and the spirit of the maiden is following her lover in distant lands. The spirit of the counsellor is laboring in council chambers of the wise. The arched high-way of the stars is above, and the guardianship of the Infinite Spirit is over the spirits of all flesh. F. A. W.

[From the New York Observer.]

WHAT WOULD PEACE SOCIETIES DO.

We will tell you what they would not do; and in such an age as this, it becomes us carefully to guard every avenue to misconception. Our cause has suffered much in this way; and we repeat our explanations in the hope of its being ere long understood precisely what we wish to accomplish.

Peace societies, then, do not interfere with the internal or civil affairs of government. It is an ordinance of God; its ministers he has authorized to exact obedience from its own subjects; but how far the gospel permits force to be used for this purpose, neither the principles nor the objects of our cause require us to determine. Whether government has a right to inflict capital punishments in any case, or to employ the sword for the suppression of mobs and insurrections, it is not for peace societies to decide. Our cause does not involve this question. We are concerned, not with the conduct of a government towards its own subjects, but solely with the intercourse of nations.

Nor do we propose to go on a crusade of peace into countries not blest with the light of revelation. We merely follow the track of the gospel; we restrict our efforts entirely to those parts of the earth where christianity prevails; nor do we dream of extending peace beyond the range of its influence. We rely on the gospel as the only power sufficient, under God, to sweep wars from the face of the earth; and, if we can make them cease as far and as fast as christianity prevails, we shall have accomplished our utmost.

Here is our whole object in its simplicity and grandeur. We seek merely to make peace coextensive with the gospel, by so incorporating its pacific principles as an essential part of their religion in the faith and character of all christians, that the spread of christianity shall involve the prevalence of peace as one of its very elements, and thus insure the pacification of our world just as fast as it shall be converted to God.

This ought to have been done always; but it has not been done for fifteen centuries. It must be done, or peace can never reign over the whole earth. It is indispensable to the millenium. A kind of christianity that does not make men peaceable now, will not, cannot make them so in the millenium; and, bofore that era can come, christians must practise the virtues of peace as essential to their character, and thus ensure its blessed reign co-extensive with their religion. G. C. B.

A QUERY. Will not peace extend beyond the actual limits of christianity? Yes; let all christian nations discard the war system from their policy, and their example would probably have the effect, so wide and powerful is their influence, of keeping the rest of the world in peace. Here and there a savage tribe might be found that would not be reached by such an example; but all the great nations of the earth would ere long come more or less under its benign and restraining influence. Still this would be a result for which we could not labor directly; the result of successful efforts among nations professedly christian. Our direct efforts in the cause of peace can only keep pace with the spread of the gospel; although the whole world, even before its conversion, may feel the influence of our labors.—*Peace Gleaner.*

DECREASE OF POPULATION IN HEATHEN NATIONS.

Communicated by a Missionary in the Sandwich Islands.

I wish to direct the attention of the Christian public to the distressing fact, that heathen nations decrease rapidly before the march of civilization; to assign some causes for the fact, and to speak of the influence which a fact of this kind should exert on the conduct of Christians.

No one at all conversant with history or acquainted with heathen nations, will deny that such is the fact. Look at South America. Where is her once numerous population? Gone, gone forever! Where are the former occupants of the West Indies? Perished,—swept as with the besom of destruction. And how is it with the once numerous tribes who lined the shores of the Atlantic, where she washes what is now called New England? Where are the warriors who once spread terror through the whole country, or who hunted their game where smiling villages with their numerous, busy population are now seen? Not a vestige of them remains to show the traveller where once they kindled their council-fires, or lay in ambush to surprise and destroy their unsuspecting foe. And I surely need not ask, what are the prospects of the remaining tribes of Indians at the West and South? Thrust from the ranks of civilized nations, when about to assume the only standing which could prevent their irretrievable ruin, and trodden to the dust by the very men who had sworn to protect them, the heart of every Christian and philanthropist in the land bleeds in anticipation of their speedy and utter extinction! So at the Sandwich Islands, and other islands of the Pacific where men from Christian countries have commenced the work of civilization. Two, at the lowest computation—I think three—die, where one is born; and full half who are born, die before they reach the age of twee years. And this mortality obtains where means of civilization are most abundant. A member of this mission in a recent visit to Tahiti saw a missionary of the London Missionary Society, who had labored a few years on one of the Friendly islands, unfrequented by men from other countries, and he stated the increase to be as two to four, or as great as the decrease at Tahiti and the Sandwich Islands. Wherever civilization has gone to the aid of the heathen, professedly to raise them from their degradation, they have sickened at her approach, and her embrace has been to them the embrace of death. Did heathen nations know the result of their intercourse with men from lands professedly Christian, they would cry out like the Ekronites on the approach of the ark of God—would flee from contact with men of other countries as they would avoid the plague.

But why is it so? Why should the heathen shrink away and die at the approach of civilization? Most certainly there is no necessity that such should be the result. The heathen are ignorant, and uncivilized, and they need the aid of civilization, and they might derive incalculable benefit by their intercourse with men from Christian countries. The cause, then, why they derive no benefit from such intercourse, must be sought in the character of foreigners who visit them, and in the course they have seen proper to pursue.

One reason why the intercourse of foreigners with heathen nations has proved so disastrous, may be found in the fact, that the wants of the heathen have in consequence greatly increased, while the facilities for supplying those wants have been withheld. Merchants visit uncivilized nations and make a display of their trinkets and goods: others land on their shores and build houses, and purchase horses, and live after the style of their own country. The people see the superiority of the method of living adopted by their visitors, and they pine for these untried gratifications. Still, even if they may contrive to obtain these foreign commodities for a season, they cannot be said to derive benefit, permanent benefit, unless they are put in a way to supply their own wants. But those who profess to desire the civilization of the heathen, are not forward to teach them the arts and usages of civilized life. They would keep them in ignorance—would render them dependant, that they might the more easily take advantage of their necessities. How was it with the Cherokee and Choctaw tribes of Indians? While they continued their savage mode of life, were roving in their habits, idle, and intemperate, and of course wasting away, little fear was expressed as to their influence on the community around them; they might indeed be vicious, and idle, and improvident, but they were a surer prey to the harpies who hovered about them, ready to seize and bear away the last pittance in their possession. But no sooner did these tribes cease their wandering habits, and resolve on cultivating their soil, and becoming skilled in the arts and usages of civilized life, than they were compelled to feel the iron hand of oppression wresting from them their all, and driving them naked into the wilderness. And I aver that this is the very spirit with which Christians have approached heathen nations.

But the chief reasons why the intercourse of foreigners with heathen nations has proved so disastrous, is found in the fact, that many of them have introduced almost every vice which can disgrace and ruin soul and body, while they scarcely practise a single virtue before the heathen. This is a most affecting truth. Multitudes—not of the lower classes of society only—but men who would be thought gentlemen, intelligent, and honorable, and who may have occupied a high rank in society at home—I say multitudes of these men no sooner land on heathen shores, than they plunge headlong into scenes of dissipation; wallow in the slough of sinful indulgence. The miseries thus entailed upon the heathen are shocking beyond description, and are nearly irremediable. To specify, look at the Sandwich Islands. For fifteen years the gospel has been preached at these islands, and every means employed to heal the maladies of the soul and body. Yet after all, notwithstanding the force of example in their teachers, notwithstanding medical assistance and instruction to parents in rearing their children, notwithstanding every agency we can bring to bear upon the people, and notwithstanding the favorable changes which have actually taken place among them the people are not healed; disease and death are not prevented; the people continue to decrease. And why? Disease has contaminated their blood; the seat of life is tainted, and loathsome, and deadly diseases are transmitted from generation to generation. Oh, what disclosures will be made at the bar of God! What an account will Christian nations be called to render to the Judge of all the earth!—*Amer. Quar. Reg.*

THE DUTY OF EARLY RELIGIOUS INSTRUCTION.

The first thing a Christian should inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of

his Maker, and a steady principle of obedience to him; the idea of his living under the inspection and government of an invisible Being, who will raise him from the dead to an immortal life, and who will reward or punish him according to his actions here.

On these plain principles, I hesitate not to assert, that religion is the first rational object of education. By teaching religion to children, perhaps it may be said, we take an unfair advantage of the imbecility of their rational faculties, and inculcate truth by such a kind of mechanical prejudice as would enforce the belief of any thing. But is not the whole of our treatment of children necessarily of a piece with this; and do we not prejudice them in favor of our own opinions and practices, before they can be acquainted with the proper grounds on which their belief ought to rest? Why, then, should we avail ourselves of the authority of a parent in other things, and make an exception with respect to religion only?

I will add, as an argument that must especially enforce the religious instruction of children, that in fact, a man has no choice whether his children shall imbibe the principles of a true or false religion, what he shall deem to be so; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind.—PRIESTLY.

FOR THE REGISTER AND OBSERVER.

PROFESSOR STUART, ON COLOSSIANS ii. 9.

The last number of the Biblical Repository contains an elaborate article on the passage in St. Paul's Epistle to the Colossians, 'For in him dwelleth all the fullness of the godhead bodily.' It is a learned and ingenious essay; after the manner of many other of the exegetical efforts of the professor. The object is to establish, from this text, the doctrine of the Supreme Deity of Christ. Though there is some obscurity and inaccuracy of expression in different parts, the prominent idea is, that *God dwelt in Christ*. Let it be admitted, that this proposition is made out, what follows? Not that the Athanasian or trinitarian dogma is true. By no means. Not that there are three persons in one God, or in the Godhead; not that the man Christ Jesus, or Jesus of Nazareth, who was approved by God, by miracles and signs and wonders, which God did by him; not that he whom God anointed with the holy spirit, and who went about doing good—not that he was God; or as a distinct being, or person, was yet one God with the Father, and with the Holy Ghost, another person, and these but one God. And this, it seems to me, is what should be made out, in order to prove the doctrine of the trinity, as it has been held and is still held by the *truly Orthodox*.

But it is evidently intended to maintain from this doctrine of the divine spirit, or the fullness of the Godhead dwelling in Christ, that Christ is God, the Supreme God; and that therefore the doctrine of the Trinity is true. The real purport of the essay is to prove the Supreme Deity of Christ, and thence to infer the Trinitarian dogma. This course has often been pursued of late. Now I do not mean to complain, that the professor, or any one else, should pursue such a course in the controversy as may seem best to promise success, or to lead to the result he desires. I only ask the privilege of examining whether the case is made out; or the conclusion set up be legitimate and correct.

If it can be shown from scripture, that Jesus Christ, as such, is also the true God, and that there is no other God (for we all believe there is but One) then a part of the proposition would be made out: though it would still be necessary, for the advocate of the common doctrine of the trinity, to show that the Holy Spirit was a distinct person from the Father, instead of the spirit of the Father.

The doctrine, sometimes called the Indwelling theory, is not denied or rejected by strict Unitarians. They only reject most of the human creeds made on the subject, as they do not think they express the scripture doctrine with accuracy; and prefer to build their faith on the writings of the New Testament. They all admit—as far as I am at present informed—that the Logos, the spirit of God, the divine spirit, was imparted to Christ; and that not occasionally, and in a limited manner, to John the Baptist, to the ancient prophets, and even to the apostles of our Lord; but was in him without measure; and dwelt in him, from his baptism to his crucifixion. And therefore we believe without reservation, that the Logos, the spirit of God, which is none other than the Deity, was in Christ and dwelt in him: Not that the divine spirit was confined to our Lord, or dwelt in his body only—who is there so unphilosophical, or short-sighted that does?—but that all the wisdom and knowledge, and grace and power of God dwelt in Christ, which were necessary to his being a sufficient teacher, guide and Savior.

It may be proper to refer to some other texts of scripture on the subject; for scripture is the best interpeter of scripture. John xiv. 15, 16, 'If ye love me, keep my commandments; and I will pray the Father, and he will send you another comforter (advocate) that he may abide with you forever; even the spirit of truth, which the world cannot receive; because it seeth him not, neither knoweth him; but ye know him, for he *dwelleth* with you and shall *be in you*. Chap. xvii. 20, and 21, That they all may be one; as thou Father art in one, and I in thee, that they also may be one in us: and 22 verse; that they may be one, even as we are one, (I in them and thou in me.') Ephesians i. 22, and gave him to be head over all things for the church's *sake*, which is his body, the fulness of him who filleth all in all. Chap. iii. 18—that ye may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of God, which passeth knowledge; that ye might be filled *with all the fulness of God*. These passages explain that in Colossians, 'in whom dwelleth all the fulness of the divinity.' It is also proper to look at the connexion. 'Beware, lest any man spoil (or corrupt) you through vain philosophy and deceit, according to human traditions, and maxims of the world; and not after Christ—For in him dwelleth all the fullness of the godhead (divinity) bodily. That is, all divine knowledge, all knowledge respecting God and divine things dwells in Christ. To whom then shall we go? He hath the words of eternal life and this is eternal life to know the true God, and Jesus whom he anointed and sent.' The following passage in Ephesians contains the same sentiment and advice: iv. 13—'Till we all come to the unity of faith and the knowledge of the Son of God; to a perfect man, to the completion of the fullness of Christ; that we may be no more, as children tossed to and fro, and carried about by every wind of doctrine, by the sleight and craftiness of men whereby they lie in wait to deceive.' Christians are filled, according to their capacity or necessity; the apostles according to the duties of their office; and Christ, according to his high station; being the Sent of God, our apostle and High Priest; our Teacher, witness, advocate; and his knowledge, or fullness of knowledge and grace, is expressed in the strongest language possible; except, that his wisdom and knowledge and power, great and divine as they were, were given and imparted by God.

'We cannot receive a principle one moment, and lay it down the next.' Justly said by the Professor. We hold that the Logos is God, nor do we mean to object to the retaining of the original term, (as the Professor often does,) it being far more expressive than the English or Latin term used by translators. And we believe that the Logos dwelt in the man Christ Jesus. But this did not make Jesus to be God. Christians are filled with all the fullness of God, and possessed of a divine nature: but, no doubt, as the professor says, according to their measure, or capacity. And why not Christ filled with all the fullness of the divinity, according to a higher measure without being God? The texts above quoted show the meaning of the apostle in the epistle to the Colossians. They were seeking for wisdom and knowledge, apart from and beyond the doctrines of the gospel, as to *æons*, angels and celestial beings. But the apostle would have them attend wholly and exclusively to the gospel for religious instruction and faith. All other speculations in theology were vain, and worse than vain. They served but to mislead and pervert the disciple of Christ. 'In him dwelleth all the fullness of the divinity.' The divine spirit, the Logos, was with him and resided in him: and thus he was one with the Father. It was the Father, the Logos, the Spirit of God which he had at his baptism without measure, and 'which dwelt in him, which did the works,' inspired the doctrines delivered by our Savior. Hence, he is called the anointed one, both by the prophets before his appearance, and by the apostles after his resurrection: One anointed with the holy spirit, or the spirit of God; and the Image and the Son of God, who was in the bosom of the Father, and by whom the Father was declared or revealed. All this goes to justify, in a certain sense, the Indwelling scheme of Watts, and some others. But that Watts' later opinions were far from being trinitarian, according to the commonly received creed, is very evident. Christ was called the Son of God, because of his miraculous birth, his anointing with the spirit of God, and his resurrection: but chiefly, for his being anointed with the holy spirit, or spirit of God. And this justifios the above strong expressions of Paul respecting his having all the fullness of the divinity, or divine and spiritual wisdom given him. And it proves also, that in some singular and mysterious sense—I have no objection to the word mysterious here—God dwelt with and in Christ. The only question is, whether these texts teach the athanasian or trinitarian doctrine, of *one* God, but of *three persons* in the godhead. We cannot see, that they prove it, or afford any confirmation to it. No true Christian does or can doubt, that Christ was illumined, assisted and guided by God himself, or by the Divine Spirit, (called the Logos by John) and that it is proper therefore, to say that God was with him and dwelt in him; and that thus in a certain sense he was one with the Father. But as to the manner of this indwelling, or this connexion, we must be content to be ignorant. We only protest against a theory, which is inconsistent with, or militates against the express and plain doctrine of scripture, that *God is One*.' B.

FOR THE REGISTER AND OBSERVER.

WHAT IS THE GREATEST OBSTACLE TO THE SPREAD OF UNITARIANISM AT THE SOUTH AND WEST?

To this question I answer decidedly that it is the prejudice which is raised against it by some of the clergy of other denominations. We know and feel this here. But here are books and tracts and papers to resist it. Here are living voices to deny it—and the examples of many devoted Christians to silence it. In other parts of our country, however, it is widely different. We are wont to say that our opinions are misunderstood, so they are, but they are likewise misrepresented. It is the duty of every Christian minister to know something of every Christian sect. But if he is ignorant of the views of any one of them let him say so, and not form opinions for them in order to terrify the ignorant. Of course I take it for granted that laymen derive their notions of Unitarianism from the instructions of their ministers. Go no farther from us than to the western part of New York, and you will find that Unitarianism is considered a thing of yesterday, broached by two or three young folks from a place called Cambridge. You will astonish many of the most cultivated men in that part of the country if you tell them a few such truths as these. Unitarianism has been the faith in life and death of an unbroken line of the wisest, the holiest and the most learned of men from the ascension of the Savior to the present day. It numbers among its zealous and exemplary professors many a grey haired minister who reposes in the quiet burial places of our villages, and many venerable men who now lift the only voice of public worship in the first settlements of our fathers. You will find its attestations in the pages of those who have labored most earnestly for the defence and the elucidation of sacred truth. It has its happy professors among those who fill the offices of power, of trust and of justice. It is the faith of those who have given the most glorious impulse to the spiritual improvement of the poor and outcast in our cities, and in which many of its professors find more noble incentives to Christian piety and duty, than in any of the creeds or systems of Christendom.

Now contrast with these statements, which we know to be true—the prejudices which ignorance or fancy—to say nothing of less pardonable causes, have disseminated against our opinions. Two short anecdotes will illustrate it.

A few weeks since I was visiting a gentleman in the west of Pennsylvania who is known and esteemed by very many individuals in this quarter for his enlightened Christian piety and wisdom, as well as for his generous hospitality. He told me that as a gentleman who had just been transacting some business with him was about taking leave, he gave him, by his request, two or three publications of our Association. This attracted the attention of another visitor who had then entered the office, and led him to inquire if the publications were tracts. Yes, said my friend, they are Unitarian tracts—What! asked his visitor—are you a Unitarian? Yes, was the reply. Why! do you not believe in the Bible then? This was a question, Mr Editor, which seemingly with the naturalness of cause and effect, was put to a man who has done more by his writings than any individual in that region, to render the sacred volume understood and honored, and who makes it the subject of his own daily study.

The other anecdote is to a similar point.

A young gentleman in Buffalo had heard such strange accounts of the Unitarians, that curiosity alone led him to inquiries which are generally excited by less romantic feelings. He had heard from some, that we had given up the Scriptures altogether—others however had told him that we did make use of some few parts of it—while others still had informed him that the book which lay upon our pulpits was made up of the writings of some good moral men—such as Priestley and Belsham and Channing, who believed in good works, and therefore thought Jesus an excellent man. Now though many of our brethren of other denominations would think it of little consequence which of these three statements was true, inasmuch as they afforded so small a choice, the young man undertook to inform himself more particularly about the matter. During the intermission between the morning and evening service he walked into the Church and entered straightway into the pulpit to see what books those were that lay upon the cushion in such an elegant binding. There he found neither empty covers—beautiful extracts or Platonic sentiments—but a handsome copy of Mr Bowen's edition of the Bible printed without note or comment.

Now I ask where did that young man obtain the information which the evidence of his own eyesight thus proved to be false?

To the Editor of the Christian Register.

MARTHA'S VINEYARD.

Oct. 1836.

In my last letter it was remarked that the islanders are quick in their sensibilities, easily excited and easily depressed. In the present it is my intention first to fulfil my promise of assigning the causes which have united to produce their peculiar temperament. With this the climate is generally acknowledged to have much to do, operating, as it does, powerfully, upon the nervous system, Other causes, co-operating with the one mentioned, are the quantities of strong tea and coffee which constitute a part and an important part of every meal—the nature of sea-life, which carries the men far away from their homes and exposes them to great hazards—thus depriving their families of their counsel and encouragement and keeping them in a state of continual anxiety their out of the way-of-the-world situation, having the effect to concentrate their interests and affections—and extraordinary religious efforts continued in times past, night after night, for months in succession. You may be surprised, Mr Editor, at this last observation. There is no doubt, however, of the fact, and as little of the result; for my information is derived from many persons, and especially from an intelligent physician resident upon the island for several years. Why, Sir, this place has been the strong-hold of fanatical preachers, and not seldom patients have been transferred from the hands of the clergyman to those of the physician. What think you of meetings every night in the week for six weeks—yes, for three months in succession, prolonged sometimes even into midnight, until the vestry floor, by its apparently lifeless trophies, bears melancholy witness to the tremendous effects wrought upon the nervous system by the machinery of superstition.

Such sentiments I would not publish unless supported by the best of evidence. They proceed from the lips of those who have been constant attendants on such occasions. But to borrow the quaint phrase of an ungrammared rustic—'times an't as they use to was.' There has been some change for the better, though, strange as it may seem, the present clergyman of the Trinitarian Society in Edgartown informed me that one year since he held a meeting of no less than six weeks duration. You may form some conception of the burden of his duties, when informed that he had just entered the ministry and been ordained over his people. He told me he was pretty much run down, and well he might be. It is surprising that he was not completely *run under*.

An anecdote occurs to me, illustrative of the extent to which religious excitement is sometimes carried. A farmer, who had been in the habit of attending the protracted meetings, was much wrought upon. One day, while hoeing in his fields alone, and indulging his religious fancies, he was worked up into a state of uncontrollable ecstasy—In the wild rush of his feelings he threw his hoe into the air with all the momentum that lay in his muscles and shouted to the top of his lungs. But to return from this digression.

How far, or whether in any degree the temperament of the islanders is to be ascribed to inherited tendencies, I am unable to affirm, though intelligent and well informed gentlemen say that some of the original settlers were constitutionally nervous, and that, in consequence of the little intercourse they had with the continent in former times and their near, as well as frequent intermarriages, the evil has been aggravated. However this may be, one thing is certain, namely, that at the present day this characteristic is more observable in some families and their branches than in others. Cases of nervous debility, hysterics and mental prostration are not infrequent. Taking a walk one pleasant morning, I left the town a mile or two behind me, pursuing my way into the interior of the island. Being somewhat fatigued, I sat down to rest myself on the edge of a forest of small oak trees. Not expecting to be greeted by the sight of a human being, I fell into an idle revery. In a moment or two, turning my eye into the depth of the forest, I perceived a wagoner descending a small rise of ground with a load of produce. Fearing he might be somewhat startled at the sight of me in that solitary place, I resolved to prove to him that mental alienation had not caused me to stray thither—and when he reached me, forthwith commenced conversation with him. We walked along in company.

In early life, he said, he had been accustomed to the seas, but was now engaged in tilling the soil some eight or nine miles from Edgartown. He was talkative and knowing, and told me about the island, its climate and inhabitants. Said he, a certain person, naming him, who had been much about the world, said to my father, that in all his travels he never saw so many 'Narvous' people as on this island, and the farmer corroborated this observation by adding, that there were indeed 'many women in a poor way—and some persons crackheaded.'† Other items of his conversation I remember, but this is all to my purpose.

Beside nervous disorders, consumption prevails to some extent; but, it is thought, less than on the continent to fevers, dysentary and gout they can hardly be said to be subject. The temperature is even, the mercury seldom if ever, rising above 85 or falling lower than 6 below zero. The air is remarkably pure and for most constitutions solubrious.* Unless when the weather changes, there is far less difference between the air in the day and night than in Boston and other parts of Massachusetts. No noxious exhalation from the ground infuses its chill and poison. There is a blandness in the breath of night that is truly delicious. For spring and midwinter in this respect I cannot vouch with so much assurance, but for summer and autumn I can. The consequence is, that the latter part of the day and evening are the chosen time for the fair to make their appearance. At this period there is a life and joy around, that remind one of a different clime.

The length of the village is the common promenade. A favorite resort is the Breakwater erected by the general government at an expense of 7000 dollars. It is built very strong of plank and timber, and runs an eighth of a mile into the Bay. It is wider than the footpaths upon our bridges, and being railed in, much resembles them. At its extremity is a small dwelling and light-house conjoined. It is of the purest white, and glistens beautifully in the clear beams of the setting sun. The view from this point of the lively, happy village reposing, at this period, so quietly along the shore, and of the calm blue bay outspread on either side, is uncommonly pleasing. The termination of an afternoon's ramble generally found me fastened to this attractive spot.

Before closing what I have to say about the climate it may be well to make one or two more observations. In Winter the winds are boisterous. From whatever quarter they blow they have an almost unimpeded sweep across the island. In Spring and Summer fogs are frequent but not injurious to health. The suddenness with which, however dense, they are burnt up by the morning sun in Summer, is truly astonishing. It is almost a fairy scene.

During the most severe and fleecy winters upon the main, snow falls but very seldom and even poor sleighing is a rare phenomenon. Last winter there was not snow enough on the ground for sleighing until March, and then only for a few days. In mid-winter the island is mostly encircled with ice, and for some days all communication with the main is cut off. Last winter the Packets were obliged to lie by for four weeks; the mail-boat however was detained but a week. The climate is favorable to longevity. As an evidence of this it is related that, out of six of the Mayhew family, that might be named, not one died under 84; two died at 87, and one at 90. Of the Coffin family it is also matter of history, that the father died at 83—and of his ten children none died under 70; four died above 80, and two at 90.

The Piano did not find its way to the island until recently. Now you are enlivened by the pleasant tones of several, as you pass up and down the principal street. At any hour of the night the streets are perfectly safe. On Nantucket, a few years since, it was as well known who was on the island, and such a true, confidential, and delightfully friendly feeling pervaded the population, that it was an unknown thing to lock or bar one's doors at night. I doubt not the same may be true of the Vineyard.

There are no signs of intemperance in Edgartown. None are licensed to sell spirit, and all that is used is bought and sold secretly. Beer, cider and wine are rarely seen. The inhabitants are remarkable for a generous, upright, peaceable and religious character. Only three cases of litigation have gone to the Jury in the space of five years. Of course there is little or nothing for lawyers to feed upon. Knitting was a very general occupation some 30 years since. We are informed by Dr Freeman,† that 15000 pair of stockings,—3000 mittens, and 600 wigs for seamen were knit annually. It is far from being so now. The good old times rise in judgment upon the sad degeneracy of the present, and condemn them. It used to be said that when you reached Cape Poge (pronounced 'Oque') light (which is near the North extremity of Chappequiddick island and several miles from the Vineyard) you could hear the knitting needles in Edgartown. It is not so now, and many and ancient and discreet personage is found to lament that the fingers of the fair are bewitched to thrum the keys of that modern notion and arrant time-killer,—the Piano. If they could only talk Latin, how readily they could exclaim O tempora—O mores.

Yours, S. A. D.

* Those who are from the inland part of the Continent are generally braced up, and highly exhilerated by powerful nervous action.

† He wrote an interesting narrative of Duke's County in 1807, inserted in the Collection of the Massachusetts Historical Society, Vol 3d, 2d series.

UNITARIANISM IN CONNECTICUT.

Mr Editor,—On Saturday the 17th Sept. I arrived at Goshen, Conn. near the western line of that State, on a visit to a friend. Being desired to preach, I gladly consented. The Presbyterian church was refused for any hour,—but the Methodist Chapel was granted for such an hour as would not conflict with the stated services. I preached Sunday forenoon at the village School house, at the usual hour, to an attentive audience of about 80 persons—at the same place P. M. to about 100—and at half past four o'clock P. M. at the Methodist Chapel to about 250. My hearers were uniformly remarkably attentive. I gave in the morning, previous to my sermon, a brief abstract of Unitarian views of Christian doctrines; but preached throughout the day perfectly practical sermons, touching only incidentally upon peculiarities of faith. On Monday I found an impression somewhat prevalent, that I had purposely concealed my sentiments—and that I did not dare to come out; and I accordingly said, that if a time and place should be appointed, with an express previous understanding to that effect, I would be as full and explicit as could be desired. Friday evening being selected, I met at the school house about 40, chiefly men, the weather being very inclement and unfavorable, so bad indeed that I expected it would be necessary to adjourn, and lectured an hour and a half on the Trinity and Deity of Christ. On the next Sunday, so great was the desire to hear, that I preached four times, three in the School house, and once in the Methodist Chapel, to increased audiences; and at two of the services distributed large bundles of the Tracts of the American Unitarian Association. These were taken with avidity; and returning from meeting we saw individuals reading them as they walked, and one man in an open waggon had given the reins to one of his family with him, and letting the horse walk was reading aloud. I commented upon the passages of Scripture which I read during the services—preached serious practical sermons during the day—at the third service upon the sympathy which the various sects of Christians should feel for each other—and in the evening on the test of a true faith, and a true religious character. I may be allowed to say that I was heard throughout with the closest attention.

My visit was every way gratifying to me, and most unexpected in regard to the matters above stated. I did not expect to address so many, nor such interested and attentive hearers. I did not expect certainly to address any of the church members of the Presbyterian and Methodist denominations, but I did. I did not expect to learn, what I did learn, that there was even in that far region of Connecticut, such a readiness, such a desire, to hear our sentiments plainly and unequivocally set forth. But, Sir, there is a great field open in that State—and can our Association send an active, efficient agent throughout its entire territory, he would reap an ample harvest. He could spend three months at once in this very town of Goshen, and would be readily and amply supported.

The fountains of the great deep of Connecticut orthodoxy are fast breaking up. There is an under current rolling beneath the surface which will yet effect a tremendous revolution. God save it from Infidelity and Ultra Universalism! It is, I verily believe, it is for *us* to seize upon the growing liberality of the people there, upon the desire for something better than Calvinism and exclusiveness which is getting rife there, upon the suspicion and distrust of all religion which the clashing and quarrelling of their own orthodox churches of both schools, and of all schools of orthodoxy, is fast engendering, and turn all to the advantage of a pure, self-denying, yet elevating, humbling, sanctifying faith. Let us look to it, ere it is too late.

F.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Having become convinced from a careful and attentive examination of the subject, that intemperance in men of education may be commonly traced to the free use of wine, in their collegiate course, I ask the favor, that you would republish in your Journal, for the benefit of all concerned, the following extract from a speech by Professor Goodrich, of Yale College, before The Connecticut State Temperance Convention. I have seen nothing of late, which more fully confirms the result of my own observations, than the tale which he unfolds, and the arguments which accompany it.

SEXAGENARIUS.

'Had I been called three years ago to express my views of the subject, they would probably have been different from those I entertain at present. I am now astonished that I did not take higher ground. But changes have since taken place, of immense importance. The inquiry has shown that the causes of intemperance are situated farther back than is generally supposed.—I had a widow's son committed to my particular care. He was heir to a great estate. He went through the different stages of his education, and finally left Yale College with a good moral character, and with bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause. After he left college for a few years he continued to be respectful to me. At length he became reserved—and the next I heard from him was, he rushed one night, unceremoniously, into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year, that it was safe to drink wine, and by that idea he had been ruined. I asked if his mother knew this.—He said no, he had carefully concealed the secret from her. I asked him if he was such a slave that he could not abandon the habit? Talk not to me of slavery, said he, I am ruined, and before I go to bed, I shall quarrel with the bar-keeper of the Tontine, for brandy or gin to sate my burning thirst. In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men in our country. Another consideration is, that the habits of conviviality and hospitality are now directed to the use of wine. Once it was the use of distilled liquor. Toddy, and sling, and bitters were the fashion.

Another fact. Breweries are increasing; millions of capital, much of it changed from other uses—have been employed in this business. You have put out the fires of the distillery, and lighted the fires of breweries. But drunkenness from beer, as seen in England, is as bad as drunkenness from any thing else.

'You give up your wine, and I will give up my rum,' says the dram drinker. Once Mr G. said, he would not yield to this—now he thinks he ought, for the sake of checking intemperance. He would not speak for others—but for him it would be sin to do otherwise.'

FOR THE REGISTER AND OBSERVER.

THE FREQUENCY OF SUICIDES.

We can scarcely take up a Newspaper at the present day without finding its pages disfigured by the publication of some Suicide—The extent of the catalogue of suicides is indeed great and appalling. But not one of its least causes, we fear, is their so frequent exposure to the public eye. For it is thus, by their being made *popular*, that men become indifferent to their horrors, and callous to their guilt. When we first peruse the unhappy tale of the Suicide, it speaks to us in tones of solemn warning, as it breaks with fearful terror upon our wounded feelings, and we wonder indeed that the soul of any Christian being can be so dead to its spiritual and immortal interests, as thus to bid defiance to its Heavenly Maker, and rush unbidden into His avenging presence. But such feelings are not of permanent duration. The palsy of Habit steals imperceptibly over them, and they soon grow callous. The motives which prompt the Suicide seem to us more palliating, as they are daily brought to our notice. The victim, perhaps, may not only be a burden to himself, but likewise to Society around him. The cold neglect, too, of friends, the bitter persecution of enemies, the shafts of Poverty, the stings of Conscience—all these, to our superficial reflection, (superficial, necessarily from the frequency of the spectacle) may serve to cast some rays of excuse over the dark and gloomy act.

It was but lately that we were reading an account of a suicide in a Southern Newspaper; the Editor of which, not content with publishing the circumstances, must needs gloss them over with comments of his own, and attempt, philosophically to excuse the deed!— Is it then come to this, that the Press, the great organ of Public Opinion, and guardian of Public Morals—is to teach men the innocency of self-murder, and thus promote crime by creating a sympathy for the criminal? We hope indeed for better auspices. Let the Public eye be at once directed to the condition of the Press, and the axe of Reform be laid at its very root—Let the Pulpit extend its influence; and put forth its warning voice; proclaiming the crime of the Suicide to be written in as living letters upon God's statute book, as that of the most insatiate Murderer that ever breathed!

Let us, for a moment, glance at some of the motives which prompt to suicide. The habit of thinking oneself a useless burden to society, the distinguishing feature of melancholy minds, is without doubt a strong incitement to the act. But surely no one need be useless. Every being is endowed by his Creator with opportunities and capacities which he can, and ought to improve—There is always something to be done. And it remains with the free will of each member of the community to decide, whether he shall be to it a burden or a benefit.

Again, the Suicide may plead in his defence the want of relatives and friends to lament his fate. Perhaps he has no near relations. But who is there without some friend or acquaintance, whose bosom will not beat with the pangs of distress at his tragic end? Perchance he has no family to mourn his untimely fate. But he is a member of the great Family of Man, each individual of which will feel the loss of a vibrating chord. They must all be thrown into consternation and mourning when they behold such an exemplar of crime held up to its surviving members. Perchance, too, he has no brother's or sister's eye to be watered with tears; but a tear will fill the *Public* eye, when it shall behold the duties he owed it to be violated, or its claims upon him defrauded.

Will men, then, still plead their inability to stem the current of human toils and troubles?—Will they never practise Christian resignation and study patience under their trials?—Or will they without a moment's preparation or reflection, thus madly throw themselves before the bar of their Creator and Judge? to leave behind them in the agonies of despair their dearest relatives, to bear upon their very frontlets the indelible memorial of their disgrace!

To such beings we would say, pause, and reflect! Reflect upon the causes that are to dash you over the fatal precipice, and perhaps you may be able to withstand them. Do they originate in Melancholy?—in a settled contempt of the World's trials and troubles? Let then *Religion* be the solace of your trials, the balm of your consolation. Let the right culture of your immortal *soul* be the chief object of your aims in the feeling that it is this that gives a colouring to all objects around—that, as this is happily disposed, so will they prove objects of entertainment and delight. Reflect upon the character of your Savior, who was a 'Man of Sorrows and acquainted with grief'—what a sublime picture he exhibited of the quality he so oft inculcated,—of patience under affliction!—And reflect moreover upon the sufferings of his Apostles and Followers, who were exposed to every extremity of trial and persecution and to whom 'to die was gain,' but in whose bosoms was never harboured the thought of *Suicide!*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 5, 1836.

THE SOCIETY FOR PROPAGATING THE GOSPEL

Among the Indians and others in North America.

The Annual Sermon was delivered before this Ancient Society, on Thursday last, by Rev. Mr Putnam of Roxbury. His subject was religion, first as a matter of separate contemplation, and secondly as mingling with the concerns of life. It was well suited to the occasion, and the views of the speaker, just in themselves, were expressed with much distinctness and force.

In the application of the discourse to the occasion, he spoke briefly of the Society's efforts in behalf of the aborigines, who had wasted away before the approach of civilization; and this being the case, the brethren of our own race had become, according to their necessities, the objects of its attention. At the present time the society is employing missionaries in the West, and aiming to prepare the way for erecting 'temples of God amidst the shrines of Mammon.' Thus though the native races, for which the preaching of the words of eternal life was primarily designed are well nigh extinct in the parts of North America, known at the time of the origin of the society, there remains a wide field for its missionary operations among those who have gone out from the midst of us.

PROFESSOR STUART ON COLOSSIANS II. 9.

Two communications, wholly independent of each other, are inserted in this day's Register relating to Professor Stuart's criticism and reasoning upon Colossians II: 9. 'For in him [Christ] dwelleth all the fullness of the Godhead [divinity] bodily.' Some coincidences may be expected in the remarks of different writers, on an argument so unsound in our opinion, as that of Professor Stuart on the text in question; but both of our correspondents, each in his own way, has sufficiently exposed the weakness of the Professor's reasoning, and shown that, if it proves any thing respecting a *triune* God, it proves a great deal too much. It far outruns the notions of the Hindus respecting the multitude of divine incarnations, and would make divinities of the whole human family.

EPITAPH.

The following Epitaph upon the late Rev. Thomas Cary of Newburyport, written by his late son, the Rev. Samuel Cary, Junior Pastor of King's Chapel, was put into our hands by a friend. Its publication in the Register will, we trust, be peculiarly gratifying to those who knew the man thus commemorated; and the composition will please all readers of taste, as being remarkable for its neat and appropriate character.

EPITAPH.

S. FILIUS, PATRI.
Sacred to the memory
of the
Rev. Thomas Cary, A. M.
Senior Pastor of the
First Religious Society in this town.
Born, Oct. 18, 1745. Grad. at Harv. Univ. 1761.
Ordained May 11, 1768. Died, Nov. 24, 1798.
A Man
Of strong, comprehensive, and improved mind,
Of active and extended benevolence, engaging manners,
Fervent piety and inflexible integrity.
A Preacher,
Plain, evangelical, earnest and pathetic.
Deeply impressed with the importance of his office,
He spoke with dignity, force, and feeling;
Enlightening the understandings of his hearers,
And warming their hearts.
A firm believer in the religion he taught,
It was his support and consolation,
The rule of his life and the ground of his hopes.
A good and respected citizen
A kind husband, a most affectionate Father,
And a most ardent friend.
He was just, candid and sincere;
Charitable without ostentation
Affable without pride,
Proving his faith by his works,
And looking to Jesus for his reward.
In the 43d year of his age
It pleased God to take him off from his labors
By a stroke of the palsy.
Twenty years he languished under the pressure of infirmities
But he was patient and God rewarded him.
Though his usefulness was diminished
His friends never forgot him.
To the last
He had their warmest affections, their reverence,
And their sympathy.
He felt this, and was happy.
His sufferings had prepared him for his departure
The messenger came at midnight
And
He was ready.
God will remember his servant at the last day.

FRENCH CLAIMS.

We perceive that a convention has lately been held, consisting of delegates from the principal commercial states, to take measures for procuring the action of Congress on the claims of those American citizens who suffered from French spoliations previous to the treaty between France and the United States, which was fully ratified in December 1801. The claims are on our own government, and can be fairly made valid for principal and interest. They are grounded if we understand the matter rightly, on the facts that the French government in its negotiations with the United States previous to the treaty of 1801, was ready to recognise those claims, if the government of the United States would stipulate a full and entire recognition of former treaties—such a stipulation or a new treaty being the alternative insisted on by France; and that the government of the United States, having by a new treaty abandoned the claims of its citizens on France, is in duty bound to indemnify them.

The validity of these claims has at different times been acknowledged by committees of Congress, and by one or the other houses; but obstacles have been placed in the way of any favorable result to the sufferers, or the business has been postponed for that of a more public kind. There is no subject of a similar nature, upon which an appeal to the justice and honor of the government can be more fully sustained; and while it is impatient to exact the fulfilment of its contracts for the benefit of its citizens with foreign powers, it is to be presumed that it will not subject itself hereafter to the charge of flagrant injustice, by longer delay to fulits own obligations.

A CREED.

In the 23d French National Synod, assembled at Alez in the Cevennes, the articles of the Synod of Dort were adopted, and its doings were characterized as 'a most effectual remedy for the reformation of the Church, and the grubbing up of heresies in the article of predestination and its dependencies.' In addition to this the form of an oath was adopted, which was to be admintered to all who should be admitted into any office or employment in the schools and Universities of the Huguenots as an indispensable qualification. It may be recommended as a convenient substitute for periodical oaths to stick by a creed, or for subscriptions to formulas for an indefinite time, since it once for all binds a man to the true faith, so long as he shall live.

'I N. N. do swear and protest before God and this Holy Assembly that I do receive, approve, and embrace all the doctrines taught and decided by the Synod of Dort, as perfectly agreeing with the Word of God and the confession of our churches. I swear and promise to persevere in the profession of this doctrine during my whole life, and to defend it with the utmost of my power; and that I will never, neither by preaching nor teachings in the schools, nor by writing, depart from it. I declare also, and I protest that I reject and condemn the doctrine of the Arminians, because it makes God's election to depend upon the mutable will of man; and for that it doth extenuate and make null and void the grace of God: it exalteth man, and the power of freewill to his destruction; it reduceth into the Church of God, old ejected Pelagianisme, and is a mask and vizard for Popery to creep in among us, under that disguise, and subverteth all assurance of everlasting life and happiness. And so may God keep me and be propitious to me, as I swear all this, without any ambiguity, equivocation, or mental reservation.'

New Publications. We are obliged to postpone our brief notices of several new publications on our table till next week.

AMERICAN ANTIQUARIAN SOCIETY.

The annual meeting of the American Antiquarian Society was holden at Worcester, on the 24th ult. In the absence of the President the chair was taken by the Hon. John Davis, of the U. S. Senate, one of the Vice Presidents of the Society.

The semi-annual Report of the Council of the Society, relating to its general concerns, was read by Edward D Bangs, Esq. from which it appeared that the institutions was in a highly flourishing condition Considerable accessions had been made during the last year to the Library, by liberal donations, received from individuals and societies, affording ample evidence that the Society has friends who properly understand and appreciate its objects. Among these was particularly noticed the donation from Hon. Thomes L. Winthrop, President of the Society, of a book entitled EVANGELIA GOTHICA; a quarto volume, containing the Four Evangeliats in the Gothic and Anglo-Saxon languages, printed at Dort, in Holland, in 1665. This rare volume, containing the only considerable specimen extant of the written Gothic, the ancient stock of the English and other Northern European languages, was procured by Gov. Winthrop expressly for the Library of the Antiquarian Society.

The same gentleman likewise presented to the Society a cabinet desk, which formerly belonged to Gov. Belcher, (the Governor of Massachusetts from 1730 to 1740,) now in a state of perfect preservation, and well adapted for use, as well as to gratify curiosity.

Notice was also taken of a work recently published, being a compilation of ancient documents from the public Archives of the State of Connecticut, by R. R. Hinman, Esq. Secretary of that State. This work is dedicated to the Antiquarian Society in complimentary terms, and a copy presented to the Library by the compiler.

A catalogue of the Library, now consisting of about twelve thousand volumes, was stated to be in the course of publication at Worcester, which will probably make a volume of five hundred pages, of which nearly one hundred are now printed. The superintendence of this publication has been committed to by the Council to a committee, of which Dr John Park is chairman; and a vote of thanks was awarded to that gentleman for the attention bestowed by him in the performance of this laborious service. The catalogue had been chiefly prepared by the late Librarian, Christopher C. Baldwin, Esq. whose premature and lamented decease occasioned an unexpected delay in the publication.

The vacancy in the office of Librarian had not been filled, but the duties continued to be discharged by Mr Fisher.

The Report of the Council having been accepted, the Committee of Publication, through their Chairman, Dr Park, reported that the second volume of the transactions and collections of the Society had been printed, and the editor consisting of five hundred copies was at the disposal of the Society. A copy of the volume was at the same time delivered to the chair. It appearing that the leading article in the volume had been prepared by the Honorable Albert Gallatin, of New York, it was unanimously voted, that the Publishing Committee be instructed to tender the thanks of the Society to that gentleman for his valuable contributions to the volume, and that forty copies of the work be placed at his disposal.

A vote of thanks was also passed to the Committee of Publication for their acceptable services.

The following gentlemen were then re-elected Officers of the Society:—

Hon. Thomas L. Winthrop, LL. D., *President.*
" John Davis, U. S. Senate, } *V. Presidents*
" Joseph Story Sup. Court, U. S. }
Hon. Benj Russell, Hon. Levi Lincoln, LL. D., Edward D. Bangs, Esq. Rev. Charles Lowell, D. D., Hon. James C. Merrill, Samuel M. Burnside, Esq., John Park, M. D. Frederick W. Paine, Esq., John Green, M. D. Joseph Willard, Esq., *Counsellors.*
His Excellency Edward Everett, LL. D., *Foreign Corresponding Secretary.*
Hon. Rejoice Newton, *Rec. Secretary.*
William Lincoln, Esq., *Dom. Cor. Secretary.*
Samuel Jennison, Esq., *Treasurer.*
John Park, M. D., }
George Folsom, Esq., } *Com. of Publication.*
Alfred D. Foster, Esp. }

The Auditing of the Semi-Annual Account, rendered by the Treasurer, was committed to the Hon. Daniel Waldo.

The meeting of the Society was then dissolved.

ECCLESIASTICAL.

Rev. John B. Wight late of Wayland, has received and excepted an invitation to take the Pastoral charge of the First Congregational Society in Castine, Me.

Installation at Scituate.—On Wednesday Oct. 26, Rev. S. J. May, late of Brooklyn Conn. was installed as pastor of the Congregational church in Scituate (South) as successor of the late Rev. Samuel Deane. The order of exercises was as follows: Introductory Prayer and Scriptures, by Mr Sweet of Kingston, Sermon by Mr Francis of Watertown; Prayer of Installation, by Mr Moore of Duxbury; Charge by Dr Kendall, of Plymouth; Right Hand of Fellowship, by Mr Sewall of Scituate; Address to the Society by Mr Hall of Dorchester; Concluding Prayer by Mr Phipps of Cohasset.

The following original Hymn, by a member of the society, was performed.

O Thou! whose chariot is the wind,
Whose word all worlds obey,
Before whose throne archangels bow,
O hear us while we pray.

Thy servant, whom thy Providence
Hath set to guard thy sheep,
Give him the strength, the power, the grace,
The will, his charge to keep.

Inspire his soul with holy zeal
To herald forth thy truth,
To cheer and comfort hoary age;
To guide and counsel youth.

To soothe the mourner, be his care,
And point him to thy word:—
The fearful, doubting, trembling one,
To lead *him* to his God.

Pastor and people bless, O Lord!
And may they ne' er be riven,
Till, call'd by death, they part in time,
To meet again in Heaven.

INTELLIGENCE.

[From the Essex Register.]

Loss of Steamboat Royal Tar.—We are indebted to a friend who arrived in this city on Saturday evening from Portland, for the following painfully interesting particulars of the destruction of the steamboat Royal Tar. He learnt them from a passenger on board her, who escaped—one the proprieotrs of the Menagerie, which the Royal Tar was bringing from St. Johns to Portland.

The steamboat Royal Tar, Capt. Reed, on her passage from St. Johns, N. B. to Portland, having encountered a gale came to anchor within about a mile of Fox Island, on Tuesday, the 25th inst. While lying there, about 2 o'clock on the afternoon of that day, she was discovered to be on fire in or near the coal room. The boilers at the time were without water. The passengers were assembled in the cabin and about sitting down to dinner, when it was announced to them that the boat was on fire! This fact had already been known to the crew some time, and they had been engaged in unavailing efforts to extinguish it, without giving the alarm! Had it sooner been made known to the passengers, some of whom were experienced men, the fire might possibly have been extinguished, or the destruction of the boat been attended with less loss of life. As it was all efforts to extinguish the flames seemed useless, and the only hope of escape seemed to be to run the boat on shore. With this view the anchor was slipped. The foresail having already become a prey to the devouring element, a jib, the only available sail, was hoisted; but the flames blew into it, and burnt it immediately. It blowing a gale off shore, the boat, loosed from her moorings, without steam or sail, began to drift to sea The captain, with a few of the passengers, secured their own safety by taking to one of the boats. It should be remembered that one or two of the steamer's boats had been left at St. Johns, to make room upon the deck for the caravan. The passengers were thus deprived of a part of the usual means of escape in case of disaster. An effort was made to put overboard a large Omnibus, upon which to escape; but its great weight, (being nearly two tons) prevented its being done. Our informant then, with several other passengers, took to the only remaining boat. The remaining passengers, among whom were a number of women and children, were driven overboard by the flames. The scene at that time, it need hardly be said, was truly terrific. Women threw their infants overboard and leaped after them. Other passengers, both male and female, secured ropes to the vessel, and lowered themselves over the side. This precaution was rendered unavailing to many of them by the ropes being burnt off. One man having secured a quantity of silver dollars to his person, lowered himself down to the water's edge, with the intention of seizing a spar, but no sooner let go his hold, than, owing to the weight of his silver, he sunk to rise no more. Six horses belonging to the Caravan were backed overboard; three of them instinctively swam towards the nearest land; the other three swam around the boat until they sunk exhausted. A large elephant belonging to the Menagerie having retreated to a part of the boat which the fire had not reached, mounted his fore feet upon the rail, in which position he remained till about 4 o'clock, apparently calculating, with the characteristic sagacity of the animal, the prospects of escape, when it became too hot for him, and he leaped overboard, carrying with him as he slid down the vessel's side, several of the passengers who were still clinging there. His immense weight probably carried him to the bottom ere he rose, as he reappeared after some time at considerable distance. This animal also instinctively swam towards the nearest land; but as the boat was by this time drifted four or five miles out to sea, he must have perished. The rest of the Menagerie, consisting of Lions, Tigers, &c. were allowed to become a prey to the flames, as on account of their ferocity, it was deemed dangerous to loose them.

The Revenue Cutter on the Castine station, which made her appearance at the scene, declined on various pretences, going alongside of the Royal Tar, but sent her boats after sometime to the rescue of the survivors. The Royal Tar continued to drift out to sea, and the light of the conflagration was visible till nine o'clock in the evening, when it suddenly disappeared, and the boat is supposed to have sunk; being about twenty miles from where she took fire.

Capt. Reed's letter to the steamboat agent at Portland.

ISLE HOLT, 26th October 1836.

Dear Sir,—I am sorry to inform you of the loss of the Royal Tar, by fire yesterday afternoon, about two o'clock, crossing Penobscot Bay about two miles from Fox Islands. The firemen had let the steam down by some accident, and we were obliged to anchor, and when about half an hour at anchor, we found her on fire under the deck and over the boiler. We instantly set our force pump at work with the hose, but the men could not stand at the pump for the smoke; and by this time, the flames coming up the hatch of the Engine Room, there was no hope of putting it out, and we took to the boats, two in number. I got possession of one, and some passengers of the other, 16 of them in number—and they pulled from us and made the best of their way for the shore.

I lay near the boat for some time, and those on board slipped the cable, and made sail for the nearest island, the wind blowing a gale from the N.W. By this time I saw a schooner coming toward us, which proved to be the small cutter from Belfast. I boarded her and put all in from my boat and returned to the steamboat, which by this time was one sheet of flame, and people leaving her in all directions. We succeeded in saving about 40, and I suppose there are about 25 lost. It was the most awful scene I ever saw. Mr Sherwood was on board, who behaved with the greatest coolness.

I have no blame to attach to any body as regards the fire—I think it was pure accident.

We expect to get a schooner tomorrow and send the passengers on in her. You will please forward the deck passengers to Boston free of expense, for they have lost all they had—as well as every body else. I saved nothing, not even my money. There was no time to think of any thing but life. Capt. Wait of Portland, was on board, who behaved with much coolness, and he had a very narrow escape for his life; he was overboard for about one hour and a half, hanging on by the stern.

We had all the caravan on board, six horses, one elephant, lions, &c. The wild beasts were burnt. The elephant and horses jumped overboard, and I do not know where they went.

I intend going back to St. John the first opportunity with the crew that are saved, which are all hands except two men, one woman stewardess.

Had our fire engine been on deck we could have put the fire out easily. It is a great oversight having a fire engine to work below.

I have nothing particular to write further. I do not feel like writing or any thing else. I am very stiff from over exertion, but hope to be better shortly.

The people here have been very kind indeed, and we are as well off as can be expected.

I remain your most obedient,
THOMAS REED.

Leonard Billings, Esq. Portland.

[From the N. Orleans Bee.]

Mexico.—The schooner Creole, Capt. Cornier, arrived yesterday from Tampico and bringa us regular files of Mexican papers. The yellow fever had made its appearance in Tampico. We have the *Gaceta de Tamaulipas*, to the 13th ult. and the *Diario del Gobierno* to the 7th ult both are inclusive. We find little in them of interest relative to the affairs of the republic.

The proceedings of the Mexican Congress possess considerable importance, as effecting the commerce of the United States. Among other measures, we find the discussion upon the project of admitting Spanish vessels in the several ports, as proposed by D. Caudalope Victoria, formerly Vice President.

In the sitting of 22d August, the Deputy of Villmil presented a *project* of a law for the withdrawal of copper coin and authorizing the government to borrow foreign capital to an amount sufficient to redeem this money. The loan to be gauranteed by a special morgage upon the half per cent taxes of the government upon rural and urbane property.

The consideration of this law was referred to the committee of interior relations: no report has yet been made by them.

The voluntary subscriptions are being made through all the principal cities of the republic, for the purpose of aiding the government in putting an end to the war in Texas. The contributions continue to be so small that if the government rely upon them solely, in order to resume the campaign, they may as well postpone it to the Greek Calendas.

A convoy left Mexico on the 22d August under the conducta of Col. Francisco Gazay transporting the munitions, the linen and military stores of the army against Texas.

The message of the President of the U. S. relative to the question of the acknowledgment of the independence of Texas seemed to have made great impression in Mexico, if we are to judge from the editorial articles in the official paper.

FOREIGN.

Papers have been received from Malaga to the 24th Sept. and from Madrid, which bring the following intelligence.

Spain.—From the Madrid papers we gather that a new Ministry has been appointed. The official decree calling them to office is not in our possession, but from other public documents these papers contain, we learn D. Juan Alvarezy Mendizabel was Minister of Finances, the Marquis Rodil Minister of War, and that the rest of the cabinet consisted of Jose Maria Calatrava, Ramon Gil de la Cuadra, Joaquin Maria Lopez, and Jose Landero, their functions we cannot ascertain.

Shortly after the sailing of the Empress from Malaga the following Proclamation was issued by the Govenor of this place, of which the following is a translation:—

The chief of the staff in a private letter to me, dated from Carolina on the 22d of this month, gives me the pleasing intelligence that the rebels under Gomez, united with those under Serrador, Quilez, Esperanza and others, making in all 14,000 men, have been completely defeated at Villarrobledo, on the right bank of the river Manzanares, by Gen Espartero's division under the command of Brigadier Alaix, 3000 prisoners, all the baggage, a large number killed, and the complete dispersion of the rebels are the trophies of this brilliant victory, which is a happy accompaniment to that obtained in Navarre, by our brave General Oraa.

Malaga, 24th September, 1836.

JUAN ANTONIO ESCALANTE.

This would appear to be a very important success. The Carlists, however, seem to be in all parts of Spain. From a decree making a provision for the support of the clergy, and on the subject of the finances, it would seem that Mendizabal is again making efforts to restore something like order in the administration of the government.

Portugal.—The *Diario de Gabierno* published at Lisbon on the 10th of September, contains the Proclamation issued by the Queen. Her acceptance of the resignation of all the late Ministers in consequence, and the appointment of others. The following are the Members of the present Cabinet:

Conde de Lumiares, Minister of War and President of the Council.
Manoel do Silva Passos, Minister of the Interior.
Manoel Antonio Lopez Vicira de Castro, Minister of Ecclesiastical Affairs.
Visconte de Sa da Bandeira, Minister of Finances and ad interim Minister of Foreign Affairs.
Antonio Cesar de Vasconcellos Correa, Minister of the Navy.

We have no other papers either before or after the above date, and in consequence are uninformed as to the causes that produced this unexpected change. The following is a translation of the proclamation.

DEPARTMENT OF THE INTERIOR.

In accordance with representations, that have recently been made to me by a great number of citizens, and induced by other demonstrations of the national will in favor of the restoration of the political constitution of the kingdom, of the 23d of September, 1822, with such modifications as circumstances require, I freely declare, that the said constitution is in full force, and direct that the general Cortes of the Portuguese nation shall be immediately convened; the members of which, besides the ordinary powers they possess, shall be invested with power to make those modifications in the constitution which they may think proper.

The Minister and Secretary of State of the Department of the Interior, ad interim, will carry this decree into execution, and take prompt measures to receive my oath to the Constitution, and for the meeting of the Cortes.

Given in the palace de Necessidades on the 10th Sept. 1836. THE QUEEN.

Madrid papers to the 18th of Sept. contain further details of the circumstances which led to the proclamation of a new constitution at Lisbon. It appears that for some time previous a general dissatisfaction was evinced by the people of that city against the Minister Freire, and that on the arrival there on the 9th of Sept. of some opposition deputies from the provinces of the Duoro and Upper Beira, this dissatisfaction was manifested by the demonstrations of joy with which these deputies were received, the Tagus was covered with boats filled with people, and on their landing they were accompanied by an immense crowd to their lodgings. The Government had taken measures to prevent any events of serious consequence following, but they appear to have been fruitless.

At night the battallions of the National Guards who were under arms, joined the troops of the line, and proclaimed the Constitution of 1822. A deputation was sent by them to the Queen requiring her to proclaim the Constitution of 1822, and dismiss her ministers. This was immediately conceded, and the Count de Lameares and Viscount Sa da Bandeiro, were directed to form a new ministry. No excesses, it is said, were committed, except the breaking of the windows of the palace of the Duke de Palmella.

The ex-ministers, Freire and Carbaho had disappeared, and it was supposed they were secreted in the Queen's palace, whose husband, Don Fernando, was believed to be inimical to the change. An apprehension was entertained that the Queen would endeavor to escape on board of one of the vessels of the English squadron in the Tagus, which has been considerably reinforced, and consisted of three ships of the line and many smaller vessels.

On the morning of the 10th, a considerable activity was observed in the British squadron, the boats were lowered and filled with marines, three of them had guns on board, ane they approached in a line near to the Belem Quay. The National Guards immediately ran to arms, and were joined by the troops of the line that were encamped at Origue. At one o'clock they proceeded with their chiefs to the palace of Las Necessidades. A deputation of officers repaired to the Queen to demand an expression of her adhesion to the constitution. The whole corpse diplomatique were with her with the exception of the Spanish Minister. Her majesty after conferring with the British Ambassador, signed the decree we publish above, and subsequently the troops marched off after passing before her, stationed at the balcony. Those who directed this movement not being entirely satisfied,—the Count de Lumiares prevailed on the Queen and her husband to swear to the Constitution in the Muncipal Hall, whither she proceeded in a carriage with him, and there they both took the oath required.

It was said that all the foreign Ministers except the Spanish, have protested against the act of the Queen, which they assert she was compelled to perform by violence. The English steam boat was detained till the 11th, when she left Lisbon, taking with her the protests of the diplomatic corps, and other interesting despatches.

A lecture will be delivered at the Warren St Chapel, under the direction of the Society for the Prevention of Pauperism, on Thursday Evening next at 7 o'clock, by Mr Artemas Symonds, Agent of the Society. The public generally are invited to attend.

Nov 4. E. WESTON Jr. *Sec.*

MARRIAGES.

In this city by Rev. Dr Lowell, Mr S. S. Ball to Miss E. H. daughter of Levi Brigham, Esq.

In South Boston by, Rev. Mr Whitemore, Mr Reuben Deleuce, to Miss Sarah G. daughter of Caleb Taylor.

In Cambridgeport, by Rev. Mr Muzzy, Mr Alanson Bigelow, of this city, to Miss Ann Rebecca, eldest daughter of Isiah Bengs.

DEATHS.

In Richmond, Va. 19th ult Miss Slowey Hays, daughter of the late Moses M. Hays, of Boston.

In Burlington, Vt. at the house of her son (Prof. Terrey) Mrs Mary, wife of Dr Joseph Torrey, of Salem, 65.

In Worcester, 29th ult. at the residence of Dr Woodward, Dr. Thomas G. Lee, Physician and Superintendant of the McLean Asylum for the Insane at Charlestown, 28.

THE SOUTHERN ROSE, Edited by Mrs C. Gilman, Author of 'Recollections of a Housekeeper, &c. &c.

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'It is a manual of christian politeness written by one well acquainted with the usages of society. It inculcates a constant regard to the happines and comfort of others in small things as well as great, and judiciously points out the means by which they may be promoted, and, at the same time it is written in an unassuming and agreeable manner.

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AND The Rich Poor Man—by the author of 'Hope Leslie,' 'The Linwoods,' &c. This day received and for sale at TICKNOR'S, corner of Washington and School streets. nov 5

TABLES OF

CONTEMPORARY Chronology, from the Creation to A. D. 1825. 'Remember the days of old.—Consider the years of many generations.' A few copies may be had at COLMAN'S, 121 Washington st. nov. 5

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The above work has been out of print for several years, but the demand still continuing the subscriber has been induced to issue the improved edition.

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THE SUNDAY SCHOOL TEACHER NO. 4.

THIS day published No. 4 of 'The Sunday School Teacher, and Children's Friend.' In this number is commenced 'A Key to Allen's Questions.'

N. B. This work is published on the 15th of every month,—Terms $1. 50 per year. Apply to the subscriber, BENJ. H. GREENE, 124 Washington st. o 15

HANOVER LYCEUM.

THE Board of Managers of this Institution, believing that a series of Lectures upon a few subjects, will be more advantageous and useful to the members, and more beneficial to science, than single and disconnected lectures, have made the following arrangements for the present season:

A course of Lectures on the Early Inhabitants of America, illustrated by diagrams, by Dr J. V. C. Smith.

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Two Lectures on the Romance of the Seas, by Hon. Rufus Choate; and a Lecture from Rev. Jared Sparks.

There will also be occasional public debates.

The Lectures will commence on the evening of the first Monday of November, at the Lyceum Hall, Hanover street, and will continue on each successive Monday evening for twenty-four weeks. The number of tickets is limited, the price two dollars each, to admit a gentleman and two ladies: they are for sale at Dr Erench's 181 Hanover street; at Light & Stearns's, 1, Cornhill, and by the Treasurer.

Persons purchasing tickets and subscribing to the Constitution, become members of the Lyceum.

EBENEZER SMITH, JUN., Rec. Sec.
o 8 epistf

THE MATHEMATICAL MISCELLANY

IN the press, and will be published on the 10th of Nov. 1836, Number 2 of The Mathematical Miscellany; a semiannual publication, containing original articles on Mathematical subjects by men of science in this country, solutions to the questions proposed in Number 1, and new questions for solution in succeeding numbers. A Junior Department is also added for the use of students in colleges and academies; price $2 per annum.

Persons wishing to subscribe for the work will please address, post paid, 'To the Editor of the Mathematical Miscellany, at the Institute, Flushing, Long Island, N. Y.' o29

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From the Annals of Education.

It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading, and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books, is to make reading a *study* in our schools, instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuned to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

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o 29 tf

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NEW ENGLISH BOOKS. No. 20 Richardson's Dictionary; No. 29 Musical Library; vol 18 Naturalists Library; No. 219 Library of Useful Knowledge; Nos. 62 and 63 Maps; No. 51 Gallery of Portraits; Southey's Cowper, vol 6; Aldine Poets, Milton, Cowper, Henry Kirke White, and Falconer—just received by JAMES MUNROE & Co., 134 Washington st. o 29

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George Malcombe a Novel
For sale at Boston Bookstore 134 Washington st. oct 22

POETRY.

FOR THE REGISTER AND OBSERVER.

Mine be a cheerful death,—
I would not have a tear
Drop on the covering of my couch,
Or sigh, to bind me here.

Reposing safe on God,
At peace with all mankind,
Calm as a summer evening fades,
I 'd leave the world behind.

Oh! let my exit be,
When morning's pleasant ray
Is hastening o'er the mountain top,
To greet the opening day.

When nature leaves repose,
And brightly breaks the sky,
When earth in all her beauty shines,
Oh! then 's a time to die!

F.

[From the Knickerbocker.]

DEATH—AN EXTRACT.

BY J. G. PERCIVAL.

'T is good to think on death—it bends the will
From that stern purpose, which no man could hold
And yet be happy; we must go and fill
Thought with affection, where pale mourners fold
The shroud around those chill limbs, whose fair mould
Imaged unearthly beauty. Why not blend
With tears awhile, and leave that stern, that cold
Contempt of all that waits us, when we end
Our proud career in death, where all, hope lifted, bend.

'T is good to hold communion with the dead,
To walk the lane where bending willows throw
Gloom o'er the dark green turf, ere day is fled,
And cast deep shadow on the tomb below;
For, as we muse thus silently, we know
The worth of all our longings, and we pay
New worship unto purity, and so
We gather strength to take our toilsome way,
Which must be meekly borne, or life be thrown away.

THE BLIND GIRL TO HER MOTHER.

Mother, they say the stars are bright,
And the broad heavens are blue—
I dream of them by day and night,
And think them all like you.

I cannot touch the distant skies,
The stars ne'er speak to me—
Yet their sweet images arise,
And blend with thoughts of thee.

I know not why, but oft I dream
Of the fair lands of bliss;
And when I hear thy voice, I deem
That heaven is like to this.

When my sad heart to thine is pressed,
My follies all forgiven,
Sweet pleasure warms my beating breast,
And this, I say, is Heaven.

O mother, will the God above
Forgive my faults like thee?
Will he bestow such care and love
On a blind thing like me?

Dear mother, leave me not alone!
Go with me when I die—
Lead thy blind daughter to the throne,
And stay in yonder sky.

MISCELLANEOUS.

[From the Rhode Island Journal.]

THE CUMBERLAND COAL MINE.

A few days since, accompanied by a friend, we rode out to look at the mine in Cumberland, that has of late attracted so large a portion of the public attention. With the result of our visit we were much pleased. We found a large and commodious building erected over the mouth of the shaft. The boilers of a steam engine were laid, and every thing indicated a determination, on the part of the enterprising proprietors, to prosecute the work with the same zeal and perseverance that has hitherto distinguished the undertaking. A fire composed of coal taken from the mine, was burning cheerily in a grate, which, though rudely constructed and of insufficient draught, answered to prove the excellent quality of the coal. The fire was bright and hot, and appeared fully equal to that made from the imported anthracite.

We were politely invited by one of the proprietors to descend the shaft. So donning a miner's dress, we disposed ourselves to the best advantage in one of the cars used for drawing up the coal, and were soon on our downward path. As we looked down and saw far beneath us the lights shining upon the dark masses of coal that formed the sides of the excavation, and throwing a lurid reflection upon the miners who were wheeling the coal to the cars or tossing their heavy implements in their brawny arms, it required little imagination to fancy we were descending to the abode of the gnomes that delve in the bowels of the earth. Arrived at the bottom we found a larger excavation than we had expected to see. A drift way is cut from the bottom of the shaft, each way, in the direction of the length of the vein. It is the intention to extend these about one hundred and fifty yards. The shaft is sunk to the depth of seventy eight feet, and they are desirous of going one hundred and fifty feet deeper. The vein, which was twelve feet wide when first discovered, at about thirty feet from the surface of the earth, is, at the present depth, fourteen feet in width, and probably increases in the same ratio, as it deepens. On the north side of the shaft is a vein of mixed coal and quartz, which presents a most beautiful appearance, the quartz looking like frost work, relieved upon the dark ground of the coal. This coal is, of course unfit for burning. The pure quality is found in the drift ways which pierce the vein length-wise. A vein of slate separates the coal from the superincumbent earth, and when the coal shall have been removed will constitute a strong and secure roof to the excavation. Very little trouble has been experienced from water,—a few small springs trickle down the sides or drop from above; they are all collected in a small reservoir in one corner. We saw the quantity accumulated during the day, which was too small to cause any inconvenience.

We cannot speak with the accuracy of geological knowledge, but from appearances, we should judge the supply of coal inexhaustible. The quality any one can test, and those who have given it a fair trial speak of it in terms of high commendation. That which we saw burning at the mine, though under unfavorable circumstances, from the imperfection of the grate, certainly did not appear wanting in any of the requisites for a good fire. We think, therefore, that the proprietors have every motive to proceed. The quality of the coal is good, the quantity sufficient, the facilities for mining great, and the market close at hand. That there will be difficulties in the way, must be expected, as there are in all new undertakings; but the indomitable perseverance which they have hitherto manifested, amidst all their discouragements, is equal to any thing that can oppose them. We wish them every success; their interests in this enterprise are identified with those of our city, and, if successful, will open a new avenue to wealth and prosperity.

THE MANUFACTURING ADVANTAGES OF AMERICA.

Since the publication of England, Ireland and America, the author has had an opportunity of visiting the United States, and of taking an hasty glance of the American people; and his occular experience of the country has confirmed him in the views he put forth in that pamphlet. Looking to the natural endowments of the North American continent—as superior to Europe as the latter is to Africa—with an almost immeasurable extent of river navigation—its boundless expanse of the most fertile soil in the world, and its inexhaustible mines of coal, iron, lead, &c. looking at these, and remembering the quality and position of a people universally instructed and perfectly free, and possessing, as a consequence of these, a new-born energy and vitality very far surpassing the character of any nation in the old world—the writer reiterates the moral of his former work, by declaring his conviction that it is from the west, rather than the east, that danger to the supremacy of Great Britain is to be apprehended; that it is from the peaceful and silent rivalry of American commerce, the growth of its manufactures, its rapid progress in internal improvements, the superior education of its people and their economical and pacific government,—that it is from these, and not from the barbarous policy or the impoverishing armaments of Russia, that the grandeur of our commercial and national prosperity is endangered. And the writer stakes his reputation upon the prediction, that in less than twenty years this will be the sentiment of the people of England generally; and that the same conviction will be forced upon the government of the country. The writer has been surprised at the little knowledge that exists here with respect to the mineral resources of America. In nothing does that country surpass Europe so much as in its rich beds of coals. By a government survey of the state of Pennsylvania, it appears that it contains twenty thousand square miles of coal, with iron in proportion. This in one state only! whilst the whole of the Mississippi valley is more or less enriched with this invaluable combustible. Several of his neighbors have been astonished by the inspection of a specimen of bituminous coal which the writer procured from a pit at Brownsville, on the Monongahela river, above Pittsburgh, and which is pronounced equal to the very best qualities produced from the mines in Yorkshire. The mode of working the pits is, to drive an adit into the sloping banks of the navigable rivers, and at a few yards distance the coal stratum is usually found, six feet in thickness; and, as the miner is always able to work in an upright posture, one man will frequently produce as much as 100 loads a day. The steamboat in which the author went from Brownsville to Pittsburgh stopped at one of these pits' mouths, and took in a supply of fuel, which was charged at the rate of about three farthings a bushel. These are facts which bear more directly upon the future destinies of this country than the marriage of crowned heads in Portugal, the movements of savage forces in Russia, and similar proceedings to which we attach so much importance.—*Russia, by a Manchester Manufacturer.*

[From the Boston Recorder.]

CENTRAL HEAT OF THE EARTH.

At Montpelier, Vt. a company was formed a few years since, for the purpose of boring for salt water in that village. Few, if any, had much confidence in the attempt; but as the expense was shared by a large number, and fell heavily on no one, they continued their operations till they had penetrated nearly 900 feet, principally through alternate strata of blue primitive limestone and mica slate. On the 24th of October, 1829, several gentlemen undertook to ascertain the temperature of this well at different depths. The results were published at the time in a few newspapers, but have never to our knowledge, found a place in any scientific Journal.

'The drill hole,' says one of the observers, 'was commenced in argillaceous slate, whose dip varies but little from perpendicular, and on the margin of Onion river. It is a little less than three inches in diameter, and has descended perpendicularly 800 feet, the drill opened a large spring, which has since furnished a copious flow of water at the surface.—A tin pump, of about eight feet in length, and of the capacity of about one gallon, was let down by a rope attached to a wheel, and after being pumped full of sediment and water at the bottom of the drill-hole, was drawn up and emptied into an earthen vessel, containing the thermometer.' The results were;

The thermometer stood in the open air, at	70 deg.
In the water of the river, at	45 "
In sediments taken 800 ft. below the surface,	49 "
In water 500 feet below the surface,	48 "
In water at the top of the well,	48 "

The experiment was repeated several times with the same results, showing a uniform temperature for the first 500 feet, or above the spring, and an increase of one degree for the remaining 300 feet.

On the 2nd of November following, the experiments were repeated, with variations intended to secure a more accurate result. The well had not been disturbed by boring for 36 hours.

The thermometer stood, in the open air, at	49 1-2°
In water at the top of the well,	48 1-2
In sediment from the bottom, 800 feet deep,	51 1-2

The time of drawing the sediment from the bottom was 3 1-2 minutes. The pump, drawn from the bottom and suffered to remain in the water at the top of the well, or drill hole, 3 1-2 minutes, acquired the temperature of 48 1-2. Repeated experiments showed that it required full 3 1-2 minutes for water, drawn from the bottom of the well and suffered to remain immersed in the water at the top, to part with three degrees of temperature. If the reduction of the temperature was as rapid during the ascent, the temperature at the bottom must have been 54 1-2 degrees, or six degrees higher than at the surface, or at any point above the spring, 500 feet below the surface.—These experiments were made with one of Hadley's (London) thermometers. Those which follow were made with one of Kendall's which was known to indicate a lower temperature on all occasions. They were made Dec. 1, 1829.

Temperature of the atmosphere,	34 deg.
" " of the river,	32 "
" of water taken from a well near the works, 20 feet deep;	40 "
" at the surface of the drill-hole,	44 1-2
" in water drawn from 823 feet below the surface, making no allowance for loss of temperature during the ascent,	48.

If 40 degrees be taken as the temperature of the earth immediately below the influence of the sun's rays, it appears from these last observations, that the increase of temperature is about one degree for every hundred feet. This, however, must be less than the truth. The time occupied in drawing up the tube through water colder than that which it contained, was three minutes and 40 seconds; during which time its temperature must have been reduced two or three degrees. The temperature at the bottom, therefore, must have been 50 or 51 degrees; and the increase, at least one degree for every 80 feet.

The fact, that the temperature of the earth increases as we approach its centre, for the first 1,000 feet nearly, appears to us to be established beyond reasonable doubt. If it continues to increase, it must be great enough, in the interior, to fuse all known bodies. That it does so increase, many circumstances render probable; though, perhaps, we are scarce authorized to say it is proved.

THE MAN CATCHER.

During Baxter's residence in Coventry, he, in company with several of the ejected ministers who resided there, commenced preaching in a house by the side of a common, not many miles from the city. The time of service being rather early in the morning, Baxter set out for the place the preceding evening. The night being dark, he missed his way, and after wandering about for a considerable time, espied a light on a rising ground at some distance; to which he immediately bent his steps. On his arrival, he found it emanated from the window of a gentleman's house. He called and begged to be allowed to remain until morning; at the same time, stating that he had lost his way. The servant informed his master, that a person of very respectable appearance was at the door; and wished to be accommodated for the night. The gentleman ordered the servant to invite him in. The invitation was cordially accepted; and Baxter met with the greatest hospitality. At supper, the gentleman inquired what was the profession or employment of his guest.

Mr. B., from things spoken by his host, saw it was necessary to be on his guard, and replied 'I am a *man-catcher*, sir.' A man catcher, said the gentleman, are you? You are the very person I want. I am a justice of the peace in this district, and am determined to seize on Dick Baxter, who is expected to preach at a neighboring cottage to-morrow morning, and you shall go with me, and I doubt not we shall easily apprehend the rogue. Baxter no longer remained ignorant of the quality of his host, and consented to accompany him. After breakfast next morning, they accordingly set out in the magistrate's carriage for the place. When they arrived, the people were beginning to assemble outside of the house; but no Dick Baxter made his appearance to preach. The justice seemed to be considerably disappointed; and said to his companion, he supposed that Baxter had been apprised of his design, and would not fulfil his engagement. After waiting for some time in ardent expectation of the approach of the Nonconformist, but without effect, Mr. B. told the magistrate, that it was a pity for so many people to be collected together, and on the Sabbath morning, too, without something being said to them respecting religion; and hoped he would deliver a short address to them on that subject. He replied, that as all religious services should begin with prayer, he could not perform that part of the duty, not having his prayer book in his pocket.—However, said the gentleman, I am persuaded that a person of your appearance and respectability, would be able to pray with them, as well as to talk to them. I beg, therefore, that you will be so good as to begin with prayer. After a few modest refusals, Baxter commenced the service with a prayer at once solemn and fervid. The magistrate was soon melted into tears. The man of God then delivered a most impressive sermon; after which, the magistrate stepped up to him and said, he felt truly thankful that Baxter had not come, for he had never heard any thing that so much affected him, in the whole course of his life. Baxter turning around to him, with a pathos not to be imitated, said: 'Sir, I am the very Dick Baxter of whom you are in pursuit—I am entirely at your disposal.' But the justice having felt so much, during the service, entirely laid aside all his enmity.

[From the National Gazette—'Extracts from Foreign Journals.']

ASCENT OF MONT BLANC.

Ascent of Mont Blanc, by Mr. Alfred Waddington:—'This gentleman set out from Chamouni at a quarter past six in the morning, accompanied by six guides, three volunteers, and five assistants, in all fourteen persons. The weather was fine, the mountain without clouds, and the barometer at 27.10 inches. The travellers arrived without difficulty at the Glacier des Bossons, where the assistants left them to return to Chamouni. They then traversed this difficult glacier with the usual precautions, and arrived at the rock of the Grand Mulets at a quarter past four. It was there that they were to pass the night.—This rock, it is well known is the last on the route to the summit that offers any shelter; it is in a pyramidal form, about 400 feet high, and has, about fifty feet below its top, a ledge 15 feet long and 4 1-2 feet wide, capable of holding seven or eight men, lying close by each other, their feet touching or hanging over the edge of the precipice. At four o'clock, P. M. a thick mist and clouds, followed by thunder and hail, covered the rock, and hid the travellers from the sight of the inhabitants and visitors of Chamouni, who were occupied in following their movements with telescopes. After having passed the first part of the night on this spot amidst great cold, and continually awakened by the noise of avalanches and the creaking of glaciers, they started for the summit at three in the morning. At this moment the valley beneath was covered with clouds, and resembled a sea of snow surrounding the highest peaks, such as the Brevent, the Rochers de Salles, &c. which formed as it were islands in it. Far off, in the direction of Dijon, an immense pyramid seemed to rise from the middle of the plain, and at the moment of the run rising projected its shadow to the west over an extent of apparently twenty leagues. A little after the horizon grew clear, the clouds grouped round the tops of the mountains, while Mont Blanc uncovered itself, and showed its summit glittering in the sun. At length, at ten minutes to six, the travellers were seen in a file, and like little black specks on the snow, attaining the Little Plateau. At a quarter past six the travellers attained the Grand Plateau, where they breakfasted. Their provisions were frozen. There they began to feel the painful sensations described by the persons who have been at the summit of Mont Blanc, and the consequences of which undermined the constitution of De Saussure. The barometer had descended to nearly 13 instead of 28 inches, at which it had stood in the valley; respiration became more difficult, pains in the chest, shootings in the head, sickness, giddiness, and excessive weakness, rendered walking exceedingly painful, and to this was added the course along precipices of ice almost perpendicular, in which steps had to be cut with the axe one by one. At length, at a quarter-past ten, the travellers gained the summit. Part of the guides descended almost immediately, but Mr Waddington and two other persons remained there an hour and a quarter to make some interesting observations. They were, however, in a high state of fever; their pulses being at 98, 105, and even more. The descent was very fatiguing, on account of the snow having been softened by the sun. At six in the evening the travellers arrived at the Pierre l'Echelle, and Chalet des Pelerines. Some Englishmen had come there to congratulate their fellow-countrymen. At nine o'clock the whole party arrived at Chamouni, amidst the salutations of all the visitors and inhabitants, who went out to receive them with flambeaux, and welcomed their arrival by discharges of cannon.

A LADY IN THE HOUSE OF COMMONS.—The late Duchess of Gordon had so ardent a desire to hear Mr Pitt speak in the House, that she was induced to adopt the plan of entering the gallery habited as a man. The Duchess had not, unfortunately, made a secret of her design, and scarcely was she comfortably seated, in expectation of the Minister's speech, when the Sergeant-at-arms appeared, and very politely whispered to her Grace that her sex was discovered, and that there existed a standing rule of the House, against the admission of ladies into the gallery. 'Pray inform me, sir,' inquired the Duchess, 'whether there exists any standing order for turning a female out who has once got in?' and that so effectually posed Mr Coleman, that he effected his retreat, leaving the adventurous lady in quiet enjoyment of her place.

EVENNESS OF TEMPER.—Madame Necker tells the following anecdote of M. Abauret, a philosopher of Geneva. It was said of him that he had never been out of temper: some persons, by means of his female servant, were determined to put him to the proof.—The woman in question stated that she had been his servant for thirty years, and she protested that during that time, she had never seen him in a passion: they promised her a sum of money if she would endeavor to make him angry! She consented; and knowing that he was particularly fond of having his bed well made, she on the day appointed, neglected to make it. M. Abauret observed it, and the next morning made the observation to her. She answered that she had forgotten it; she said nothing more, but on the same evening neglected to make the bed. The same observation was made on the morrow by the philosopher, and she again made some excuse, in a cooler manner than before. On the third day, he said to her, "You have not yet made my bed; you have, apparently, come to some resolution on the subject, or you probably found it fatigued you. But after all, it is of no great consequence, as I begin to accustom myself to it as it is.' She threw herself at his feet, and avowed all to him.

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

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